Pope Pius XII on the rosary

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The "growing evils" of our times impelled Pope Pius XII to issue on September 15 the encyclical, Ingruentium Malorum, which commends to the faithful the recitation of Our Lady's rosary. He urges that this prayer be used especially during the month of October and above all in the form of the family rosary. The Holy Father sees clearly the corruption of fraternal unity among nations, the diabolical attempts to tear Catholic peoples away from the bosom of the Holy See, the "iniquitous campaigns" to injure the souls of the young, and the plight of hundreds of thousands of victims of tyranny languishing in prison camps or abducted into slave-labor gangs. His Holiness hopefully reminds us that believers can conquer these trials through prayer. "We do not hesitate," he declared, "to affirm again publicly that we put great hope in the rosary to heal the ills that afflict our times." His Holiness is careful to point out, no doubt for the benefit of those who do not sufficiently understand the kind of prayer the rosary is, that its recitation consists of a series of meditations on the mysteries of the life and death of Our Savior, as well as His Mother. And we are to imitate what we visualize in recalling those holy scenes. "From frequent meditation on the mysteries, the soul insensibly absorbs the virtues they contain ... and is strongly impelled to follow the path Christ and His Mother have followed." Maisie Ward, in her excellent The Splendor of the Rosary (Sheed and Ward), has well expressed this truth: "The beads are there for the sake of the prayers, and the prayers are there for the sake of the mysteries. This suggestion will be helpful for all those who heed the Holy Father's call to "pray the rosary" in October.

... a word about translations

The English version of the new encyclical cabled to this country by the Associated Press again raises the question of the way papal pronouncements are Englished. The English version of Ingruentium Malorum, for example, contains such phrases as "the very saint, Our Lord, Pius" (for "holy"), "the joy which our eyes had the venture to contemplate" (for "occasion," perhaps), the "divine misericord" (for "mercy"), "the Sunday oration" (for "Lord's prayer"). Catholics appreciate the readiness of newspapers to give prominence in their pages to papal pronouncements. They also appreciate the embarrassments the press services encounter in trying to get English texts of Vatican releases in time for their deadlines. At the same time, they have a right to feel that really ridiculous translations make papal pronouncements appear hopelessly alien and even, at times, almost senseless. Cannot something be done to eliminate at least the most glaring errors in these newspaper translations?

George C. Marshall

For the second time within two years George Catlett Marshall has retired from a cabinet post of the first rank. At the end of World War II, at the age of 65, he had already dedicated a lifetime of devoted service

CURRENT COMMENT

to his country in his self-chosen profession as a soldier. He had attained the highest military honor his country could bestow, that of Chief of Staff. Even in accepting this high honor he had sacrificed the most ambitious dream of a general, that of leading his nation's armies to victory in the field. One of the hardest decisions President Roosevelt had to make was that of keeping General Marshall in Washington, instead of giving him the post in which General Eisenhower reached the heights of success and not only national but international acclaim, that of Supreme Commander of the allied forces in Europe. The President, as he expressed it, simply couldn't manage without Marshall at his side. Everyone knows with what brilliant success General Marshall carried his gigantic responsibilities as Chief of Staff to a victorious conclusion. After Mr. Roosevelt's death, President Truman sent Marshall to Chungking on what proved to be the impossible mission of trying to get the Nationalists and the Communists to agree to a peaceful solution of their rift. Although the very idea of a national "coalition" with the Communists involved Marshall in severe criticism, which AMERICA itself echoed, his report to the President made no bones about the "core" of the Chinese Communists being convinced Marxists. His proposals for laying down arms-that Chiang should have 50 and the Reds only 10 divisions—would have insured Chiang's supremacy. There seemed little else to propose. European countries (e.g., France and Italy) allowed Communists to participate in coalitions after the war until democratic governments grew strong enough to oust them.

. . Secretary of State and of Defense

After his unsuccessful mission to China General Marshall deserved to be allowed to enjoy his retirement at Leesburg, Va. President Truman, however, immediately asked him in January, 1947, to succeed James F. Byrnes as Secretary of State. The Marshall Plan will remain his great achievement in that office. On retiring in January, 1949, when Dean Acheson was moved up from Under Secretary, George Marshall must have looked forward to spending his remaining years in well-earned retirement. Then in September, 1950, the President, who has often called Marshall "the greatest living American," asked him to succeed Louis Johnson. Secretary Johnson, it will be recalled, had been severely criticized, rightly or wrongly, for

the inadequacy of our national defenses which came to light after our intervention in Korea in June, 1950. Secretary Marshall, always a strong advocate of military preparedness, has therefore had to oversee the immense and hurried build-up of our national defenses during the past year. He has been criticized for a lack of vigor in pushing the defense program, but whether this criticism is justified only the future will tell. That he has twice responded to the call of duty, at the price of personal convenience, is sufficient testimony of his patriotism. Those who have questioned his loyalty to his country can point to no record of public service in any way comparable to that of George C. Marshall.

General Ridgway's patience pays off

The Communist High Command in Korea finally offered to resume cease-fire negotiations on September 20. Their proposal presumably was in answer to General Ridgway's previous message. Three days before, the General, pointing out that it was the enemy leaders who had suspended the talks, emphasized his own concern for a "just and honorable military armistice." Since August 23 the Reds have accused the UN Command of violating the Kaesong neutral zone no less than twelve times. Ten of the accusations were so blatantly false that the UN had refused to discuss them. The eleventh concerned a strafing incident on September 10 by a UN pilot who wanderd off course. The twelfth "violation" occurred on September 18 when four South Korean medical corpsmen mistakenly entered the neutral area. Why have the Reds blocked resumption of the talks for so long, after Soviet UN delegate Jacob A. Malik had paved the way for negotiations in the first place? The number of rash accusations leveled at the UN Command indicates that they have been looking for an admission of guilt as a facesaving device after their own violation of the neutral zone. It came when Admiral Joy expressed the UN's "regrets" for the September 10 mistake. The Communist message was extremely conciliatory:

In view of the fact that your side has expressed regret concerning the latest incident . . . and in order not to let the previously unsettled incidents . . . obstruct the progress of negotiations, we propose that the delegates should immediately resume the armistice negotiations.

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Then too, recent UN localized offensives, at great loss to the enemy, must have given him a foretaste of what he must expect if he tries another all-out attack. General Ridgway has been extremely patient through the month-old stalemate. Patience seems to have paid off.

Helping soldiers to save their souls

Pre-draft spiritual preparation occupied not a little of the thought of the thirty-seventh National Conference of Catholic Charities, which closed its sessions in Detroit on September 10. Thomas D. Hinton, executive director of the National Catholic Community Services, emphasized the fact that the youth must be spiritually prepared before induction, since the relatively few chaplains, overworked as they are, simply do not have the time to carry out such a program after induction.

This is a responsibility that all civilian groups and church organizations must face. . . . We must exercise every power within our grasp to see that everything possible is done... to surround our youth with those safeguards that are so necessary to their spiritual welfare.

Mr. Hinton is right, of course, but there is another aspect to the problem, and an even more fundamental one. That is what the home and the school must do to prepare youth spiritually for the disruptions of military life. If parents are somewhat puzzled about what advice to give their sons, they could do nothing better, we believe, than to have them read Avery Dulles' Letter to a Prospective Inductee. This first appeared in our issue of May 5, 1951, and has been published by America Press in pamphlet form. So far 50,000 copies have been sold. Schools, too, should see to it that especially those who will leave the academic halls this year for camp and barrack be given special attention slanted to the practical living of the faith in what is at best an alien atmosphere. If home and school fail in this, community services will be hard put to it to make up the deficiency.

Price increases on schedule

Don't become angry at the Office of Price Stabilization for the recent hikes in meat and automobile prices. Under the Defense Production Act of 1951, the OPS action in permitting price rises was purely automatic. Similarly, the auto industry was able to show a bulge in costs since Korea; hence it was also eligible for a price increase to restore its pre-war profit margin. The meat industry demonstrated that a drop in the price of tallow and hides, amounting to about three dollars an animal, jeopardized its profit margins, so it was legally entitled to relief. That is the way Congress planned it. Nor is this the last of the bad news for consumers. At least two major packers have announced plans to curtail operations. They cannot buy enough cattle at ceiling prices to continue full production. There is no shortage of cattle, only a shortage of them offered at ceiling prices. Cattle growers are apparently selling in a burgeoning

AMERICA SEPTEMBER 29, 1951

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ces to cattle, prices. black market. This they can the more easily do because Congress chose to ban the slaughtering quotas included in the 1950 Defense Act to enable lawabiding packers to obtain their fair share of beef on the hoof. These developments confirm the fears expressed almost weekly in these pages when the Republican-Southern Democrat coalition was voting last summer to water down anti-inflation controls.

Conventions of IUE and UE

Two unions assembled last week for national conventions, the one in Manhattan, the other in Buffalo. The first union, the International Union of Electrical Workers (IUE-CIO), was scarcely in a mood to celebrate. The Friday preceding the convention, it had been soundly beaten in a collective-bargaining election at the Schenectady works of General Electric. That bitter defeat dampened enthusiasm over an otherwise successful year, a year marked by 222 election victories. The other union, the Communist-dominated United Electrical Workers (UE), was the victor in the balloting at Schenectady. Its convention was no more a picnic, however, than was the meeting at Buffalo. As the delegates assembled on September 17, two of its top officers, Julius Emspak and James Matles, were answering a contempt citation in a Manhattan court. The contempt citation grew out of the efforts of a grand jury to investigate the non-Communist affidavits which these gentlemen filed a year ago with the National Labor Relations Board. Should the affidavits be proved fraudulent, UE would lose its bargaining rights in many a corporation. Its victory at GE would be short-lived. What the courts will eventually decide in the Emspak-Matles case is not a proper subject for judgment. It is proper to note, however, that 11,542 employes at GE, many of them Catholics, freely selected Communist-dominated UE to represent them rather than anti-Communist IUE. It is also proper to state that this choice was stupid, dangerous and thoroughly un-American. It merits the disgusted disapproval of every loyal unionist and

REA lights the way

Sixteen years ago electricity was pretty much of a novelty throughout rural America. Nine farms of ten were lighted at night by kerosene lamps. Farm wives perspired over wood-burning stoves. Most water was pumped by hand. In the wee hours of the morning, the farmer milked his cows by hand, a lantern casting a fitful gleam over the time-consuming operation. Today the farm has almost caught up with the city. Now nearly nine of ten farms have all the labor-saving gadgets made possible by electric power, including some which city people wouldn't know about. This transformation is almost wholly due to the Rural Electrification Administration-one of the most successful of all the New Deal experiments. Writing in the New York Times Sunday Magazine for September 9, REA administrator Claude R. Wickard recalls that when

the agency was established to lend money for rural electrification, Congress thought that private companies would be the chief beneficiaries. Only after the power companies, seeing little profit in bringing electricity to scattered farm homes, showed no interest in the program did REA turn to cooperatives. Owned and operated by the farmers themselves, the co-ops have done a splendid job. Together with a few private companies, they have borrowed \$2.35 billion from REA, built more than a million miles of line and brought electricity to 3.5 million rural customers. Today they are repaying their loans, with interest, strictly on schedule. REA is a type of Government enterprise which helps people to help themselves. Far from being Socialistic, its fruits are decentralization and grass-roots' control. It's a fine example of 20th century democracy in action.

Trade talks at Geneva

The U. S. delegation to the sixth session of the contracting parties to the General Agreement on Tariffs and Trade, which opened in Geneva, Switzerland, on September 17, is in a somewhat embarrassing position. Since the end of the war, we have taken the lead in breaking down barriers to world trade. So far as possible, we professed to want a world in which traders could buy and sell anywhere at known prices and without restrictions. We took the position, not without justification, that other nations were delinquent and had a long way to go to match our own liberal practice. This time, the U.S. delegation must speak with less assurance. Since the outbreak of the Korean war, we have been obliged to restrict exports in a number of ways. Even though the other contracting parties understand the necessity for these new barriers, the fact remains that the U.S. Government erected them in terms of self-interest and with no reference to Article 10 of the General Agreement, which obliges all parties to refrain from export as well as import controls. Worse still, our delegation will have to explain the latest protectionist folly of the Congress. During the debate on the Defense Production Act, the farm bloc succeeded in incorporating an amendment which drastically cuts U. S. imports of cheese. That was a sharp slap at Denmark, Italy and the Netherlands (and the U. S. consumer) for the benefit of domestic dairy interests. Unless Congress speedily repeals the cheese amendment, and unless businessmen stop crying every time they lose a small part of the domestic market, the whole U. S.-inspired move toward freer world markets will collapse.

Food enough to go around

At the close of the International Congress of Pure and Applied Chemistry on September 13 in New York, six world-famous chemists, all Nobel Prize winners, were subjected to a group interview. Among them was Prof. Artturi I. Virtanen, Finnish authority on agricultural biochemistry. Present-day Malthusians—those who believe that the population of the world

is outstripping the globe's food resources-got a body blow from the Finnish savant when he declared that "the possibilities of increasing the world's food supply are enormous." Even by using what we now know, he declared, "without any new discoveries we could produce food enough for four billion people"-nearly twice the present world population. What is perhaps more heartening is the fact that none of the experts present contested his optimism, which, indeed, was underscored by the recent release by the United Nations Food and Agricultural Organization of a study of unused arable acreage in the Near East. It appears that Ethiopia's agricultural area can be expanded to six times the land now under cultivation, which would make the country an ample bread basket for the Near East. Neither Prof. Virtanen's forecast nor the possible rosy future of Ethiopia write off the immediate problem, to be sure. There is still starvation in the world. but it is vulnerable to human ingenuity that is determined to learn how to use God's bounty to the full. That is why President Truman's Point Four program, which does something to help backward areas, is more constructive, Christian and scientific than moaning with Malthus.

"Tenderness from Jerusalem"?

Reporting a sermon by Rabbi Joseph H. Lookstein of New York City, recently back from Israel, the New York Times for September 16 quotes him as saying that Jews and Christians everywhere must be deeply conscious that "more than the Law is issuing forth from Zion today. Out of Jerusalem is coming tenderness, sympathy, generosity and understanding for every stricken member of a persecuted people." Rabbi Lookstein is here paraphrasing a passage from the second chapter of Isaias, or from the fourth of the prophet Micheas. The latter describes the peace that shall bless the world as a result of the Law that issues from Zion. Swords shall be beaten into ploughshares and every man shall sit under his own vine and fig tree unafraid. Far from such blessings are the thousands of Palestinian refugee Arabs who today surround Israel with a ring of hate. Their piteous lot is graphically described in the September 17 issue of Life magazine. It would be hard to persuade them that they have generous sympathy and understanding from either Christian or Jew or even from their own Moslem brethren. All those who are deeply concerned with the peace of Jerusalem will therefore anxiously await the reply of the Israeli Government to the new five-point plan for settling the Israeli-Arab conflict. Ely Palmer, American chairman of the United Nations Palestine Conciliation Commission which was meeting in Paris, on September 13 submitted an outline of this peace plan to Israel and to the Arab States. It is understood that one of the provisions of the plan calls for compensation to be provided for the 850,000 Arab refugees who left their property in Israel or else the institution of economic developments that would provide them a living. Israel can either confirm or

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L'affaire Counterattack vs. Little, Brown

In its letter of August 31, Counterattack charged that the Boston publishing house of Little, Brown and Co. has, over the past five years, published works by thirty-one authors which "contain false biographical data and libelous characterizations of anti-Communists, that twist history and fact to whitewash Stalin. Russia and its satellites, and that openly promulgate the Communist Party line on various issues." Eleven of the authors are said to be CP members. Little, Brown has prepared an elaborate refutation of the charge. Simultaneously, LB's Editor-in-Chief, Angus Cameron, accused by Counterattack of Communist sympathies, resigned on September 17 because, said the firm, he did not agree with the policies the directors were shaping for the future. It's a little difficult to follow LB's self-defense, which consists mainly in saying that the books of eight authors are not pro-Communist, that the works of fourteen authors represent only four per cent of the in-print authors on the firm's list, and that, because of the set-up of the editors and the board of directors, "it is completely impossible for any one officer, director or employee to shape the character of our lists." If Counterattack overstated its case, LB woefully understates its defense. No explanation is given why the firm published the books of such authors as Howard Fast, an admitted CP member, Stefan Heym, Owen Lattimore, Anna Louise Strong and so pro-Soviet a volume as The Great Conspiracy. No notice is taken of the charge that "nearly every time you stop at a Communist bookstore in any part of the country, you see one or more Little, Brown books displayed prominently in the window." Those interested in the publishing of books have a right to expect a fuller refutation, if one is possible.

Canute and Olaf and Eric

The average Catholic knows more of the state of the Church in China than in Scandinavia. Yet the Northern nations were once deeply Catholic, with the rare distinction of each having had a King-Saint to govern it. There was St. Canute, King of Denmark; St. Olaf, King of Norway; St. Eric, King of Sweden and Finland. After the Reformation, however, the Danes, Norwegians, Swedes and Finns fell away from the Church. Today there are only tiny Catholic minorities-4,890, for example, in Norway, and 22,000 in Denmark. Still, the Church lives and grows. Scandinavian Catholics are everywhere noted for their unswerving loyalty to the Holy See. St. Ansgar's Scandinavian Catholic League, 40 West 13th St., New York 11, N. Y., presents in its annual Bulletin, a report on its own activities and a summary of Church affairs in Scandinavia. Americans of Scandinavian ancestry, and apostolic Catholics generally, might do well to read it, lest they lose sight of the efforts to increase the number of Catholics in those once Catholic lands.

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WASHINGTON FRONT

Hope for restoration of some measure of bipartisan foreign policy cooperation has sprung in recent days from 1) Gov. Thomas E. Dewey's visit to President Truman to report on his Pacific trip and 2) praise by Senator William F. Knowland and other Republicans of Secretary of State Dean Acheson's part in the San Francisco Japanese peace treaty conference.

The odds are against it. Governor Dewey's own cooperation in foreign policy matters with a Democratic Administration goes back to the 1944 campaign and Cordell Hull's time in the State Department. Senator Knowland, although a tenacious critic of Administration Far East policy, never has been part of the isolationist bloc in Congress. But this bloc does exist in the Republican party. It has grown steadily more virulent in its attack and there is no one today of the stature of the late Arthur Vandenberg to shame it into a less unreasoning opposition.

Senator Robert A. Taft, standing somewhere between the Vandenberg foreign-policy line and that of the boys whose favorite quote always is George Washington's line about no foreign entanglements, denies there has been any bipartisanship since 1948. Certainly there hasn't been since before Mr. Vandenberg's long illness. And useful implement as bipartisanship was, it probably never covered as much ground as was believed generally.

Bipartisanship wasn't always some stiff or formal undertaking; rather, it had its best hours when Gen. George C. Marshall, as Secretary of State, would climb up Capitol Hill in the late afternoon and go off to some hideaway with Mr. Vandenberg to chat in friendly, man-to-man terms on postwar problems facing the United States. It worked well as Secretary of State James F. Byrnes and Mr. Vandenberg fought side-by-side for an American position at the Paris and Moscow conferences. The Vandenberg Resolution was a guiding light in this nation's cooperation with her friends overseas. And while bipartisanship never really covered Far East problems, in Mr. Vandenberg's own belief, it was unquestionably of great value in developing Marshall Plan aid for many countries, the North Atlantic Treaty and the earlier Greek-Turkish aid program.

Today, despite a bubbling of pleasant words for Mr. Acheson's good work at San Francisco, it is altogether unlikely that the old and deep bitterness against him in the G.O.P. can be overcome. With another national election ahead next year, the cross-fire of charge and countercharge for political advantage is bound to increase. The most serious and perhaps dangerous rowing on foreign policy in any recent campaign year is a possibility. Charles Lucey

UNDERSCORINGS

At their annual convention held in Detroit, the National Conference of the Apostleship of the Sea annuanced plans to canvass Catholic lay organizations in an effort to obtain lay workers for the Catholic maritime movement. The convention also approved a resolution to recognize annually the "Catholic Seaman of the Year."

- ▶ Most Rev. Thomas J. Feeney, S.J., recently consecrated Titular Bishop of Agno and Vicar Apostolic of the Marshall and Caroline Islands, has a mission covering more than 2 million square miles of land and sea, roughly two-thirds of the size of the United States. There are some 16,000 Catholics among the islands' 47,000 population.
- ▶ Religious News Service reports a Vatican Radio broadcast describing a "Communist version of the Bible," printed in many languages for world distribution, and prepared by Hungarian Communist authorities.
- ▶ Raymond M. Hilliard, executive director of the Welfare Council of New York City, in an address to the Second International Gerontological Congress, held in St. Louis, Mo., urged that churches of all faiths combat "mental deterioration" among older people by setting up day recreation centers for them. He said that centers already established have had "miraculous tonic effects."
- ▶ The Italian Catholic Federation, with branches in California and Chicago, plans to expand into a national organization, it was announced at its recent convention in Lodi, California. Requests for affiliation have come from several cities.
- ► Fordham University sponsored an unique weekend retreat Sept. 7-9, in which all exercises were broadcast over the University's radio station WFUV-FM. Intended for shut-ins and others unable to make an ordinary retreat, the "Spiritual Exercises of the Air" offered three talks daily and a broadcast of the Mass.
- ➤ The diocesan process, first step towards possible canonization, has been opened for Bishop Ovide Charlebois, O.M.I., first Vicar Apostolic of Keewatin, Manitoba, Canada. Long a missionary to the Indians, Bishop Charlebois, who died in 1933, lived a life of great poverty. His cathedral was a log cabin 22 by 14 feet. The process has been opened by his successor and nephew, Bishop Martin Lajeunesse, O.M.I., present Vicar Apostolic of Keewatin, who had been consecrated by his uncle.
- ➤ The Catholic Artists Guild, with headquarters at 30 West 16th St., New York City, has completed its constitution. The establishment of chapters of the Guild in other parts of the country is now possible.

R. V. L.

NATO in transition

We are not disappointed, as many seem to be, at the failure of the reorganized North Atlantic Council to report final solutions of the many and grave problems that occupied it at Ottawa. No such solutions were to be expected. The conference was never intended to be more than preparatory, exploratory, fact-finding. The conferees were pointing toward the annual Council meeting which will begin this year at Rome on October 29. There, it is hoped, concrete programs will be fashioned to fit the agreements reached at Ottawa. The importance of Ottawa lies in the fact that decisions were taken there which, if they are actually implemented, will mean immense improvement in both the operations and the structure of NATO.

This is especially true of the decision to set up the five-nation subcommittee on "the future development of NATO other than in connection with defense plans." This group, consisting of Canada, Norway, Italy, Belgium and the Netherlands, was organized to satisfy demands that more attention be paid to Article 2 of the North Atlantic Treaty, especially to the section which reads:

[The parties] will seek to eliminate conflict in their international economic policies and will encourage economic collaboration between any or all of them.

The sub-committee was directed to expand the interim report presented at Ottawa into a practicable program for integrating the economies of the allies.

The relation of the subcommittee's task to the present financial difficulties of NATO is obvious. At Ottawa, the member nations received General Eisenhower's requests for increased quotas of men and arms. The Europeans protested that they could not provide them without imperiling their economic life. The inflation of world commodity prices was making even their current defense production ruinously expensive. They could increase their rearmament programs only if the United States provided more money.

The reply that Secretary of the Treasury Snyder is reported to have made was brutally blunt. Yet, to our way of thinking, it was just what the patient needed at the moment. The United States, he declared, will not go beyond its present commitments in the financing of European deficits, whether traceable to rearmament costs in excess of budgets or any other reason. He clearly implied that the Europeans could find the funds if they tried. We doubt, however, that they could find all that is needed, as Mr. Snyder seems to think, in "retrenchments" in their non-military budgets. That is why we hope that Mr. Snyder's statement, opportune as it was, will not be allowed to stand as the complete American answer.

Where can our European allies find the funds to finance their share of the Atlantic defense effort? Now is the time to remind the new subcommittee that the United States suggested the answer several years ago. Up to the Korean war the ECA exerted

EDITORIALS

every pressure possible to persuade the recipients of Marshall Plan aid to unify their economies. Many import and export quotas were removed, it is true, but the sovereign states of Europe then balked.

What General Eisenhower has condemned as "the patchwork territorial fences" still remain, which "pyramid every cost, with middlemen, tariffs, taxes and overheads." The committee should be reminded that ECA's every effort to secure the "liberalization of restrictions by mutual consent" was unsuccessful, Mere repetition of its proposals would be a waste of time. The only course left is to recommend that the European members of NATO themselves create a single market through agreements that are politically enforcible. That implies, of course, unification amounting to union. The hard fact is that nothing less will enable the European nations to become self-supporting members of the Atlantic community.

ECA and European business

Some time ago a foreign visitor to Campion House, residence of the AMERICA staff, observed that the United States had been too "soft" in dealing with recipients of its bountiful aid. He thought that European leaders would have been secretly grateful if the Economic Cooperation Administration had demanded certain reforms which they knew to be necessary but, for a variety of reasons, were themselves fearful of sponsoring. We wonder.

Over the course of the past year, for instance, ECA officials have been pushing European businessmen to achieve greater productivity through competition, and a fairer distribution of income through higher wages and lower prices. So far as we can see, the reaction to these initiatives has been angry and negative. Some time ago Italian industrialists were reported to be very wroth over some plain speaking by our chief ECA representative in Rome. More recently, the Association of French Industrialists was said to be "seething" over a speech given at Portland, Oregon, August 2, by William H. Joyce, ECA assistant administrator for production.

Mr. Joyce accused Italian and French management of playing into the hands of the Communists by not sharing proceeds more fairly with their workers. He said that these managements were "more feudalistic than capitalistic."

If Mr. Joyce may have been too tart in his remarks, it is also possible that many European businessmen, including some social-minded Catholics, only inadequately understand what it is ECA would like them The tripl peop a pa

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to adopt. American capitalism is not perfect, by any means, but neither is it the vicious, cut-throat system some Europeans think it to be. In his Labor Day message this year, President Truman said:

We believe in democratic cooperation between organized labor and management and between labor, management and Government. We believe in industrial democracy, as opposed to unregulated competition on the one hand and excessive governmentalism on the other. We believe in freedom, not the unregulated license of laissez faire, but freedom religiously dedicated and consciously ordered to the general welfare.

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Admittedly that is an ideal not everywhere or at all times attained in the United States. Nevertheless the direction in which we are moving appears to offer more hope to the working class than the security-conscious, non-competitive, low-wage and high-profit policies which appeal to so many European industrialists. It also seems to promise a speedier answer to papal pleas for more abundant production, a fairer distribution of industrial income and class collaboration.

It is obviously difficult for European businessmen to admit this, but the proof of the pudding is in the eating. Our workers have a high standard of living. They are relatively satisfied. Certainly, communism has no such appeal to them as it has to French and Italian workers. Coming closer to home, the tremendous productivity of U. S. industry and agriculture has helped to save postwar Europe, including European industrialists, from the threat of Soviet domination. Once more we have become the arsenal of democracy, supplying the sinews of war which enable free men to stand up and call their souls their own.

Is it improper to suggest to our European friends that perhaps our "capitalistic" system, in the sense defined by President Truman, has had something to do with making all this possible? And that ECA efforts to persuade them to change their comfortable ways may be motivated by something more than naive faith and nationalistic pride? At any rate, if we have been "soft" with our allies, the reason should not be hard to find.

Social action on the missions

There was once a missionary priest who managed to triple the yield of the potato in the fields of his people. The grateful pagans enthroned his effigy in a pagoda.

Odd as it seems, this triumph 'mid the tubers came to our mind when we read Fr. D'Souza's article, "A Social Institute for India," which appears in this issue. For there is a parallel: both priests are tackling social problems, though on different levels. One priest found his people hungry, so he saw to it that they ate. Fr. D'Souza heads a new Social Institute which aims to apply Christian solutions to the overwhelming social problems of India.

For social problems exist on the missions, too, and

they are nearly always magnified far beyond those we face at home. The old, romantic idea some have of missions and missionaries would be rudely shaken if they lived awhile in India or Africa. The strong, apostolic arm holding aloft a cross is still the archetypal and symbolic picture of the missionary. But in many cases, we would do better to envision a Ph.D. with "sun-shy scholar's eyes." For the work of the missionary usually demands a training and a resourcefulness not merely equal but superior to that of the priest at home. Have we, for example, any American social problem as complex and baffling as the sudden industrial development in parts of Africa, which, in less than a generation, has hurled thousands of Negroes, many of them Catholics, from the quiet tribal life of their ancestors to the tenements of mining and factory towns? Must our "labor priests" attempt Christian solutions of social justice to problems as vast as those which confront the tiny Labor School in Jamshedpur, India?

The goal of all mission activity is the establishment of the Church, to give it roots, to enable it to flourish without foreign aid. Obviously, if a people are crushed and exploited there is small hope of establishing a stable, self-supporting church. Men who are hungry pay only vague attention to preaching. They seek justice. Often, today, they think they can get it from communism, socialism, or excessive nationalism.

So now, more than ever, missionaries must engage in the social apostolate. Their people are pawns of exploiters, native and foreign; there is malnutrition, bad housing, primitive agricultural methods that cannot feed all the hungry mouths, economic crises, the whole disequilibrium of Western society multiplied a hundredfold. Christian social principles are the solution. *Quadragesimo Anno* and *Rerum Novarum* apply to the whole human race, for all men need justice and charity.

We hope, then, that American Catholics will become social-minded on a global scale. Missionaries tell us that it is easy to beg a chalice for a bush chapel, but not so easy to interest their friends at home in cooperatives, newspapers, credit unions and other normal means by which social justice is taught and defended. Needlest of all, in a sense, are the all-too-few mission colleges and universities, whence will come the native leaders to fight for their people as no foreigner can.

The struggle for social justice in vast areas of the world has scarcely begun, but wherever you find a Catholic missionary you find a defender of the poor, a protector of the oppressed. His technique may differ, as a typewriter differs from a quill pen, but he is a lineal descendant of the civilizing monks of the West, of St. Peter Claver in the slave pens of Cartagena, of Constantine Lievens in the law courts of Chota Nagpur. He needs our help in a "spiritual Point-Four Program" to bring to the underdeveloped nations of the world, most of them mission territories, the justice and the sweet charity of Christ.

The October Catholic Mind

To subscribers of the Catholic Mind, the monthly reprint and documentary magazine published by the America Press, Uncle Sam's mailmen will be delivering this week the bulkiest issue they have ever received. As their contribution to the sixtieth anniversary of Leo XIII's Rerum Novarum and the twentieth of Pius XI's Quadragesimo Anno, which occurred last May 15, the editors of the Catholic Mind, who are also the editors of AMERICA, have doubled the size of the October number and devoted it to the rich literature which this twin commemoration evoked.

At the risk of seeming invidious, we should like to single out here the contributions of his Eminence, Edward Cardinal Mooney, Archbishop of Detroit, and the Honorable G. Mennen Williams, Governor of Michigan. Speaking from the same rostrum at Detroit's Marygrove College last May 15, the churchman and the statesman happily agreed on a capital point in any discussion of papal social teaching, namely, its harmony with the best traditions of our country.

With the new wave of bigotry that is rolling over the country, exponents of papal social teaching are apt to feel that they are voices crying in a strange and unfriendly wilderness. Difficult enough at any time, the task of persuading leaders of labor, business and agriculture, as well as politicians, to practice social justice is doubly hard when social justice comes packaged under a "foreign" label. Out of a sense of loyalty, Catholics might be expected to lend a sympathetic ear to papal social teaching. But what of the millions of Protestants in our midst—many of them frightened at the very thought of Rome—and those other millions who have dispensed with all church affiliations and are, presumably, cool to any religious influence?

The Cardinal and the Governor, each in his own way, reduce this obstacle to its proper proportions. Referring to the key proposals of Leo XIII and Pius XI, the Cardinal said:

It is a program that fits in with all that is best in our American tradition and our distinctive institutions; for it exalts the religious and moral principles that lie at the very root of our democratic freedoms and gives substance to the responsibilities of citizenship in a representative democracy. It is in line, too, with our ideas of the function of government. For the Constitution empowers the Federal Government to "establish justice," but uses a significantly different term when it authorizes it "to promote the general welfare."

The skill with which the Cardinal illustrates this thesis will be as encouraging to readers of the Catholic Mind as it was to his original audience.

The Governor of Michigan hailed the encyclicals for two great contributions, both of which buttress the American tradition.

The first was the papal insistence on a moral approach to industrial and social problems. How American this is appears from the Declaration of Independence itself, which acknowledges God as the

source of man's "unalienable rights." Our difficulties, said the Governor, have not resulted from our conquest of nature; "they have resulted rather from the effort to enjoy and exploit that conquest without respect for moral law." Accordingly, "it was a good thing that the voice of the Vatican was raised to remind us...that belief in God is the unshakable foundation of all social order."

The second great contribution of the encyclicals, according to Governor Williams, was their clear exposition of the idea of property and of the function of the State. Said the Governor:

A society of private ownership, guarded and perhaps regulated by the State, with public ownership restricted to those few fields where it is clearly necessary—that is the authentic American pattern. And the encyclicals have given it strong support.

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The fact that Governor Williams is a non-Catholic makes his testimony all the more impressive.

With this brief tribute to our sister publication, we earnestly commend the October Catholic Mind to AMERICA readers. Why not start your subscription with this special Encyclical Anniversary issue?

The Times: a hundred and thriving

On Tuesday, September 18, the New York *Times* began its second century. The story of its first editor is told in *Raymond of the Times* by Francis Brown. The publication of Meyer Berger's *The Story of the New York Times* coincided with the anniversary.

One can hardly question the preeminence of the *Times* of today as the greatest newspaper in the world. It has the largest and best staff in the business. Its coverage in most secular fields, especially business affairs, science and the whole endless range of national, international and foreign events, is unsurpassed. It repeatedly "scoops" its competitors by somehow or other finding out how things are going behind the closed doors of ultra-secret meetings. By making a policy of publishing full texts of important speeches, papal encyclicals and all variety of public documents, the *Times* has really risen above the ordinary scope of daily journalism and become a respectable source of scholarly writing.

The *Times*, of course, is a secular and commercial enterprise. It is always courteous towards religious groups and their representatives. At times it rises above its secular perspectives. Even when it does not, its reporting and its editorial policies are generally objective and progressive, as can be seen in its Vatican dispatches. On Spain, however, to take one example, both leave much to be desired. The same is true of Israel.

AMERICA benefits considerably by this "daily miracle" of Times Square. While continuing to balance the *Times* against other sources of information, we sincerely congratulate its publishers and editors.

Two Charlie Wilsons confront big business

Benjamin L. Masse

AMONG THE MORE interesting phenomena of the defense effort, none seems quite so intriguing as the sudden unpopularity in certain conservative business circles of the two Charlie Wilsons.

Not so long ago these men-known familiarly as "GM" Wilson and "GE" Wilson, or sometimes as "Engine" Charlie and "Electric" Charlie, to keep them straight-were universally respected and admired by their peers. Among our 20th century aristocracy, made up of the men (not more than 2,000 in number) who manage the 200-odd companies that constitute "big business," none has achieved greater success than the two Wilsons. The one emerged from the pack to become President of General Motors; the other fought his way to the top of General Electric. Each in his own way typifies all that is most esteemed in the country clubs, Union League clubs, athletic clubs, and other exclusive places where the financially successful dine and take their recreation.

"ELECTRIC" CHARLIE'S HEADACHE

What has happened to "GE" Wilson is already widely known. Nearly a year ago he left his high-paying job at General Electric to answer the call of public duty. Named director of Defense Mobilization, he brought to his new work all the qualities which had made him successful in the old. Among them was the habit of starting from facts and never getting very far away from them. (In business there is small room for sentiment.) Another was the practice of choosing realistic and adequate means to reach a necessary or at least desired goal.

Not long after his arrival in Washington, Mr. Wilson became convinced 1) that the defense effort had to be stepped up, and 2) that this would require greater sacrifices than was generally appreciated. For a time, at least, business-as-usual was out. Specifically, to keep inflation in bounds, there would have to be a fairly complete system of wage and price controls. And so Mr. Wilson, a free enterpriser to the core, marched up Capitol Hill and strenuously argued with Congress for controls.

That performance gave Mr. Wilson a black eye in the country clubs, Union League clubs, etc., as well as in the conservative purlieus of the National Association of Manufacturers on Manhattan's West 49th Street. So widespread became the critical cry, "What has happened to Charlie Wilson?" that the Defense Mobilizer had to sit down and write a full-length apologia for the New York Times Sunday Magazine, solemnly assuring all and sundry that Charlie Wilson

By an odd coincidence, two of the most influential men in our national life have the same name, "Charles E. Wilson." AMERICA'S economics editor here explains why both are presently in conflict with business leaders on fundamental questions of national policy and suggests that all businessmen will have to take sides sooner or later.

hadn't changed, that he was still a member of the club, that he remained a private enterpriser, but that, quite simply, the defense economy needed price controls, and so price controls there would be.

That answer dampened NAM's criticism the way gasoline smothers a fire. "Electric" Charlie is still on the spot, the captive, so the NAM harshly says, of socialistic-minded "slide-rule boys" in Washington.

"ENGINE" CHARLIE'S PROBLEM

It is less well known that "Engine" Charlie is having his troubles, too. These stem from a five-year labor agreement which General Motors made with Walter Reuther's United Auto Workers back in May, 1950. That contract institutionalized, so to speak, an earlier agreement which broke some fresh and promising ground in industrial relations (Am. 6/5/48).

Exactly what went on in 1948 in the minds of Mr. Wilson and his GM colleagues, I do not know. It is possible to deduce from subsequent words and actions, however, that they were grievously distressed by the many postwar strikes over wages. Being an efficient group, they probably reasoned that there must be a more rational way of determining fair wages than the hurly-burly of collective bargaining, pre-war style. There must be some way of substituting for subjective guesses an objective standard that would cut discussion and differences of opinion to a minimum. To figure out the essentials of such a standard was fairly easy. It would have to assure two things: 1) that the workers would not suffer a loss in real income through changes in the price level; and 2) that the workers would share in the growing productivity of the economy and thus enjoy a rising standard of living.

In the 1948 GM-UAW contract, these essentials were covered by two "automatic escalators." The first tied wages to the cost of living. It provided that for every increase or decrease of 1.14 points in the Bureau of Labor Standards (BLS) index of prices paid by middle-income families, wages should go up or down one cent an hour. The second escalator, known as the "improvement factor," specified that wages should be advanced three cents an hour annually to reflect GM's year-to-year gain in productivity: (The 1950 contract raised this to four cents an hour.)

In both labor and management circles this agreement met a skeptical, and even hostile, reaction. The skepticism mounted in labor circles when a drop in living costs during the fall of 1949 and the spring of 1950 reduced wages at General Motors a total of

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mirance , we five cents an hour. The Daily Worker, intent on Reuther's scalp, chortled in triumph. Despite this initial negative reaction, the GM plan began to make converts, especially among labor leaders. The "escalators" spread in the auto industry, and then invaded other industries. Today more than two million workers have a GM-type contract, and the end is not yet in sight. That's what has caused Mr. Wilson's current headache—that and the unexpected advent of a defense economy.

Under the GM formula there can be no such thing as a "wage freeze." In addition to following the cost of living upward, wages are automatically increased, through the working of the "improvement factor," four cents an hour a year. These escalators created a big problem last winter for the economic stabilizers in Washington: how maintain tight price controls if

flexibility is allowed in wage controls? It was widely recognized that the GM contract tended to bring stability wherever it was adopted. Should escalator clauses be outlawed for the duration, would not the resulting instability—absenteeism, slowdowns, strikes—be more inflationary than the few cents an hour more called for by the contracts? Over the vigorous protests of the NAM, the Wage Sta-

bilization Board voted to permit GM's escalator clauses to operate. In so doing it set off the controversy which has been raging ever since around "Engine" Charlie's head.

A few weeks ago an acquaintance wrote to Mr. Wilson seeking answers to a friend's criticism of the GM contract. The letter which the harassed GM president indited in reply has since been sent to the New York Herald Tribune and to other newspapers which had joined the critical NAM chorus. It is a memorable document, one that deserves the widest circulation. Not only does it offer answers to GM's critics; it may possibly inaugurate a new and very hopeful chapter in labor-management relations.

Mr. Wilson begins his letter with the sound assumption that, basically, the duty of controlling inflation rests with the Government. Only the Government has the power, through its control of fiscal policy, to regulate the supply of money.

Among secondary factors affecting inflation, the wage policies of labor and business are important. Writes Mr. Wilson:

It is very clear to me that to either reduce wages or reduce profits tends to be deflationary. Therefore, it must also tend to be inflationary to increase wages or profits, if all other factors remain the same. (Italics added)

So far as the cost-of-living escalator goes, Mr. Wilson holds that it is neither inflationary nor deflationary. He even argues that "it tends to resist inflation to some extent," since it provides for an upward adjustment

of wages only after the cost of living has gone up. Between the jump in prices and the wage increase a period of several months must intervene. Furthermore, how this escalator operates depends above all on the Government's tax and credit policies. If these are adequate, the escalator adjustments won't vary significantly. Without a cost-of-living provision, the employer forces his employes "to take the rap on inflation," and this at a time when workers are in demand. Such a policy, says Mr. Wilson, is neither "realistic" nor "ethical."

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The GM president is surprised that, though the company's wage policy has been criticized, there has been no general disagreement with its generous dividend policy. Actually, he writes, GM's big dividend in 1950 was one of the most inflationary things the company did last year. The increase over 1949 divi-

dends amounted to \$176 million. That was adding \$136 million more to consumer buying power than would be added if GM upped wages five cents an hour for 400,000 employes and maintained the increase for a year. Mr. Wilson is also certain that "the big increase in recent years in consumer credit extended to buyers of cars, trucks and other products by finance companies and banks was basically a

very inflationary activity." His implication is clear:
Why all the emphasis on the wage factor in inflation?
Writing about the inflationary potential of the im-

provement factor, Mr. Wilson observes:

Most people will agree that if productivity increases with wages, then the increased wages are not considered inflationary. This is considered true, because the increased production would supply the increased goods that those who have the increased purchasing power (increased wages) might want to buy.

On the other hand, it is certain that the benefits of technological advance can be dissipated "through strikes, work restrictions, featherbedding, absenteeism ... or an artificially short work week."

There have been no strikes at General Motors since the new-type contract came into force. "We have a very satisfied working force," notes Mr. Wilson. And a productive one. "We did achieve an improvement in labor efficiency last year," he affirms, "somewhat in excess of the two-and-one-half per cent we granted to our men." Where is the inflation in this?

GM did consider a contract provision suspending the escalators in time of war but decided against it.

It was our considered opinion that we should not. I think our contract only provides for doing in an orderly way what others will find they will have to do finally anyway, and after a great deal of friction, loss of efficiency and leadership, and maybe loss of all production in case strikes occur.

Then occurs a paragraph which, I believe, strikes a new and heartening note in big-business literature.



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I am personally convinced that, if there were no unions and no labor contracts like General Motors has in the automobile industry, the increase in wages would already have greatly exceeded what has occurred. This increase to my mind would be much more comparable with the increase that has occurred in commodities, for if we had a completely free labor market with no unions and no contracts, labor would have been able to sell its services at a rapidly increasing price just as the owners of commodities have been able to do.

To the head of the world's largest manufacturing corporation, in a word, unions are no longer a necessary evil, something to be lived with in constant suspicion and with the resignation of a martyr. They have a positive role in industry. If fairly treated, they can work with management to boost productivity and promote stability. They are something with which an intelligent, moral-minded businessman cooperates, not something he fights and strives to destroy.

The two Charlies, each in his own way, may be

writing a new chapter in industrial history. "Engine" Charlie is showing the way to a constructive, cooperative management attitude toward workers and their trade unions. "Electric" Charlie is demonstrating a new awareness of the demands of the general welfare and the need for business to subordinate short-term profit possibilities to a higher and more lasting good, the long-term safety of our nation. In so doing, both are exercising real business statesmanship.

These are by-products of the defense effort which no one could possibly have foreseen a year ago. They give added significance to the controversies forced on the Wilsons by the NAM—a significance beyond the immediate issue of inflation. They are developments which suggest that those industrialists (especially those whose companies are members of NAM) who up till now have been sitting in as kibitzers should deal themselves into the game. This is the sort of controversy which can determine the shape of things to come.

A Social Institute for India

Jerome D'Souza, S.J.

In January This Year the Jesuit missions of India, belonging to over a dozen different Provinces of Europe and America, started an Institute of Social Order as a joint undertaking. This plan, dreamed of for many years, was put in charge of a group of six Jesuits drawn from different missions. The Institute will pursue a threefold objective: it will strive to give the widest possible diffusion to the social teachings of the Church; it will endeavor to provide theoretical and practical training to social workers; it hopes to serve as a center of information for the varied social works conducted by the Catholic Church in India.

Poona has been chosen for the present as its headquarters because that city has its several advantages. It is not far from the industrial and commercial center of Bombay, and has a finer climate and more picturesque surroundings. It has a growing State University and is the headquarters of important political and cultural organizations. It is also the headquarters of a Jesuit mission conducted by Swiss and German Fathers, and has a rapidly expanding College of Philosophy and Theology intended for all the Jesuit missions of central and Southern India. Before long the great papal seminary for secular clergy now located in Kandy, Ceylon, will also be transferred to Poona. Although a Jesuit mission, Poona has an Indian Bishop belonging to the secular clergy, Msgr. Andrew D'Souza, the successor of the venerated Msgr. H. Doering, S.J., now more than ninety years old.

Father D'Souza, who has written for us before, was a member of India's delegation to the United Nations at Lake Success. He now heads a new Social Institute at Poona, a city of over 250,000, situated some 70 miles inland, not far from Bombay, on the west coast of India. Our editorial (see p. 619) emphasizes the need of such "social action on the missions."

This new undertaking does not imply that the missions in India have neglected the social apostolate. Wherever she sets up missions, the Church puts in practice her doctrines of charity, human equality and human dignity. Missionary work always lifts up the impoverished, the social outcasts, the ignorant and the diseased.

IMPACT OF MISSIONS ON INDIA

What is true of all mission fields has been exemplified in a particularly forcible manner in India. The peculiar social conditions in the subcontinent offered a wide and varied field to the social side of the Christian apostolate. Not only was there a disproportionately large number of cases of disease, undernourishment, and all forms of physical defectiveness characteristic of the overcrowded regions of Asia, chiefly in the tropical sections. Not only were there glaring examples of poverty and destitution in a country once rich, now impoverished by wars and by the economic exploitation which political subjection brings in its train. There was in addition the peculiar social system of Hinduism, based upon caste and untouchability, which allowed the existence, on the outskirts of Hindu society, of a vast number of outcasts doomed to carry out degrading services to the higher castes, and living in conditions of almost incredible misery and squalor.

There were, besides, several millions of aborigines driven into the hills or the more remote and unacces-

sible regions of the country by succeeding waves of invaders, and living by hunting or the most primitive type of agriculture. The very special type of "tolerance" which the Indian system has evolved prevented these groups from being destroyed on the one hand, and on the other, from being absorbed by the conquering races or at least permitted to develop and prosper as independent communities. Lastly, this social system permitted polygamy and child marriage, forbade the remarriage of widows, even of child-widows, and in other ways imposed an inferior status on women.

In this fruitful field of action all the resources of Catholic charity have been employed by missionaries to start and maintain a large number of beneficent works, such as hospitals and maternity homes, orphanages and homes for the aged and for incurables, industrial schools and cooperative societies, schools and colleges with special facilities for the education of the backward classes.

But it was not only by direct service of this kind that the Church and the other Christian Missions served India during the last century of intense missionary effort. The diffusion of democratic ideals which European education brought to India gave great impetus to social regeneration. Students of recent Indian history know that the Nationalist movement resulted from the impact of western political ideas on the old civilization of India. It was the good fortune of India that the Nationalist movement strove not only for emancipation from foreign domination but also for social regeneration. It culminated in the achievement of independence and the inauguration of a democratic form of government. In this development, the whole system of English education sponsored by the government and conducted both by government and by private agencies aided by government led the way.

Among these "aided agencies" missionary schools were the most numerous and the most efficient. This schooling prepared the ground for social reform on a wide scale among Indians by giving to Indian youth certain fundamentally Christian ideas of the dignity of the human person and the equality of all human beings. It led to religious movements like the Brahmo Samaj Movement, which preached a reformed and theistic form of Hinduism, and was opposed to idolatry, the caste system, and the subjection of women. For these reasons the Nationalists at an early stage included in their program important items of social reform, such as the abolition of untouchability, the emancipation of women, special assistance to workers and to the backward classes. These and other enlightened social ideas have been embodied in the new Constitution of India in the chapter on "Fundamental Rights" and in the "Directive Principles of Policy" which form the concluding chapter of the Constitution. The leaders of India, Mahatma Gandhi and Pandit Nehru at their head, realized fully that political freedom and equality before the law would not signify much if the conditions of real life meant practical enslavement.

CRISIS IN INDIA TODAY

This ideal of social justice with democratic freedom is being attacked today in many ways. There is a crisis in India because social conditions have not adjusted themselves to the high political ideals of the Constitution. Our new democracy is on trial. Although the democratic ideal has been understood in its broad aspects, much of the adhesion to it is superficial. Family and caste loyalties are stronger than loyalty to the State and devotion to the common good. Hence nepotism and corruption in official circles, mistrust of government and refusal of cooperation with its schemes on the part of the masses. There is no strong sense of civic duty.

"Community" in India does not embrace your fellow citizens of all ranks in a commune or township, but the members of your particular caste or racial group. Caste traditions and prejudices are still very much alive. Although untouchability is legally abolished, the genuine rehabilitation of the untouchables, socially and economically, is being opposed by conservative elements. In the meantime the growing industrialism in the country is taking full advantage of the cheapness of labor and misery all round to exploit workers. Thus an unhappy industrial proletariat is growing side by side with the older untouchable proletariat, all of them discontented, suspicious, and increasingly impatient.

In this milieu, where hunger, injustice and disappointment excite recourse to desperate solutions, two types of extremists are agitating with considerable success-the Communist and the Communalist. The Communist is making use of the regime of democratic freedom to prepare a violent revolution and establish a dictatorship in which, under the guise of social justice, individual liberty and religious freedom will be suppressed. The Communalist, that is, the extreme Hindu nationalist, laying emphasis on the anti-Western element in the Indian National movement, is working for a Hindu state in which religious liberty to non-Hindus will be seriously restricted and the ideas of caste and social inequality will probably regain their former importance. The success of either of these two extreme parties will spell not only the ruin of political democracy in India and of all chances of social harmony, but a set-back to missionary work and the diffusion of Christian ideas.

There are, it must be admitted, many factors in the complex Indian situation which favor the extremists. Dissatisfaction arises from the failure of the Government to solve the economic difficulties of the country, from the food crisis, and from the corruption in political and official circles. Some elements in the background of Indian thought and social tradition to some extent favor totalitarianism-the monism of the predominant school of Hinduism, hitherto a spiritual monism but which may easily degenerate into materialism; and the power of caste in which the individual tends to be completely dominated by social conventions and is obliged to live in subservience to customs

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con pin and prohibitions seriously restricting his personal liberty. If the experiment in political liberty and social equality on which India has launched is to succeed, she will need the sustained and carefully organized assistance of all those who believe in these ideals.

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SCOPE OF INSTITUTE'S WORK

The Indian Institute of Social Order has been formed at this juncture to give the New India the fullest measure of Catholic assistance in the face of this crisis. It will do so, in the first place, by giving the widest possible diffusion to those Christian ideals of social justice and personal liberty on which a great part of the political creed of the makers of the New India is based. The Church has always believed in action rooted in intellectual conviction, and the roots of social justice are to be found in the principles of Christian philosophy and the doctrines of the Christian revelation. The Institute will help the Church in India to impart this social teaching in all its completeness to Catholics, and to non-Catholics in the measure that this is possible. For achieving this end the Church has her network of schools and colleges and the resulting facility of contact with great numbers of the intellectual élite of the country. She has other means of publicity in the Catholic press and the friendly section of the general press. The Institute itself has begun the publication of a small monthly, Social Action, destined, it is hoped, to grow in size and comprehensiveness in the course of time. Though the Catholics form but a tiny minority in India, they can utilize, more than they are actually doing, the resources of press, platform and radio for the spread of those pregnant ideas of social justice which will lead inevitably to right social action.

The Institute aims at promoting social service not only by the dissemination of ideas, of course, but by practical assistance in various ways. It gathers information, based upon the practical experience of social workers already in the field, regarding the types of work that can be started and maintained in various kinds of environments, in urban and rural parishes, in industrial centers, in schools and colleges. It is also preparing to help in the training of social workers, beginning with voluntary workers who have the necessary leisure to devote to social service. A modest start will soon be made to organize short theoretical and practical courses in a few chosen centers. Ultimately, some of our Catholic colleges may be able to start full-time courses in social service. The American Jesuits of the Maryland Province are already conducting a School of Labor Relations which is doing valuable work in the steel center of Jamshedpur.

By acting as a center of information regarding the many varieties of social work carried on by the Church in India, the Institute will undoubtedly help to intensify that work. It will facilitate the exchange of ideas regarding the best methods suited to differing conditions and types of work, help to avoid overlapping, and widen the scope and extent of Catholic

social effort. The public of India will not fail to appreciate the contributions of the Church to national stability and harmony. It will have a clearer realization of the beneficent role of the Church, and the effectiveness of her action when her resources are used with clarity of objective and coordination of effort. In all these tasks, which from humble beginnings the Institute hopes to accomplish in the years to come, it counts on the sympathy and assistance of all the friends of the Indian Missions.

"Tell them I'll be there"

Mary Tinley Daly

TELL THEM I'LL BE THERE." This is a phrase echoing through our neighborhood every Tuesday evening, the night of our block rosary. Perhaps the head of the house was late for dinner, but he'll be there. In hundreds of blocks in big cities, in huge apartment buildings, in suburbs, towns, villages and rural communities, the slogan of the hour is, "Tell them I'll be there."

They are there, too, thousands of Catholics and many non-Catholics, to gather with their neighbors in saying the rosary for world peace.

You don't have to be a "joiner." There are no strings attached to the block-rosary movement: no dues, no long, time-consuming meetings, no censure for absences, no obligation of any kind. The only obligation is the responsibility we all feel to respond to the message of Our Lady at Fatima urging us to do everything we can to bring about world peace.

We all know that the world is tottering on the brink of World War III. We all know that without the intervention of Almighty God, in answer to prayer, the catastrophe cannot be averted. As Catholics, we know that through the intercession of the Queen of Peace we must storm heaven with petitions to prevent the holocaust. That is obligation enough.

The block rosary is supposed to have begun in October, 1948. A young woman in Washington, D. C., decided to ask her neighbors in the block, Catholic and non-Catholic, to come to her house every evening during October and pray the rosary with her. There was no fanfare about it. She simply explained to everyone the purpose of this group-prayer: to carry

Mary Tinley Daly, Washington mother and housewife, contributes regularly to the Catholic press. This article on the origin and spread of the "block rosary" should encourage neighbors to heed the Holy Father's call to "pray the rosary" (see p. 613).

out Our Blessed Mother's intentions as stated at Fatima, namely, the conversion of Russia, world peace and reparation for the apostasy of mankind. She invited every family.

Promptly at 8 each evening she turned on her porch light. In about five minutes the neighbors were assembled. They said the rosary and left. By 8:30 p.m.

she had turned out the porch light.

This young woman, who prefers to remain anonymous, gradually found that her home couldn't hold all the people who came. So she suggested that others interest their neighbors in adjacent blocks. By the end of that October many block rosaries had sprung up all over the nation's capital. Now, three years later, the movement has spread throughout the United States and even abroad, especially in Australia and England. It has led to the establishment of many family-rosary groups.

Though new, the block rosary is a natural practice. It hardly even needs to be "organized." When the Most Rev. Dominic Fukohori, Bishop of Fukuoka, Japan, visited this country, he led the block rosary in the home of the young woman in Washington. He led it in Japanese, with the neighbors responding in English. "This takes me back to my boyhood days," His Excellency remarked. "We used to say the rosary with neighbors in Japan every Saturday night. But, of course, we didn't call it 'the block rosary'."

In practice, however, a certain minimum of organization is necessary. Somebody visits neighboring families and issues the invitation. Sometimes he explains the message of Fatima then and there. Sometimes this explanation is given to the group at their first meeting. Spare rosaries may have to be provided for those who lack them. Seldom does anyone refuse to join. Sometimes the rosary is said every evening during October and Lent, and only once a week the rest of the year. Others meet weekly even in October and Lent.

In most cases, an early week-night evening is the most convenient. The meeting place rotates from one home to another. In our group we follow the alphabetical order on a typed list. Everyone remembers where we met last week, so there is no confusion. The "host" leads the prayers. In other groups, a priest is sometimes invited. Some place a statue of Our Lady in the living room and light candles, but the setting is unimportant.

Housewives can and do meet during the daytime. In one place schoolboys have started a group which gathers after football practice. When their parents found out about it, they started a block rosary. One pair of parents joined the Church as a result.

Many conversions have resulted from block rosaries, though non-Catholics should be welcomed without any suggestion of their becoming converts. One evening a young lady new to the neighborhood came to the home of the Washingtonian who originated the block rosary there and asked in broken English: "Is this the place where you pray for peace? I lived in

Europe during all the bombings...Such horror! I want to pray that such a thing will never come again to this earth." She is a non-Catholic, and one of the most faithful in attendance.

As to the do's and don'ts, one should ask all one's neighbors who even might be interested. Ask everybody, young, middle-aged and old. Settle on a time and place, one house or the rotation plan. Keep it brief and prayerful. Don't wait; start promptly. Just say the rosary. Serving refreshments or making a social evening of it has spoiled many block rosaries. And don't glamorize your home or feel that it might not be as fine as those of your neighbors. Such worries are irrelevant. Nazareth was plain and simple, but good enough for Our Lady.

If you want to do something important for world peace, start or join a block rosary. Tell them you'll

be there!

FEATURE "X"



AMERICA'S Editor offers a second chatty piece on how things look from his side of the fence. This is on "letters-to-the-editor." The last one was "A chat about contributors" (5/27/50).

LETTERS-TO-THE-EDITOR play an important role in American, as they do in British, journalism. "Did you see So-and-So's letter in the New York Times today?" is an oft-heard query among those who try to keep in close touch with national and international issues. In England, of course, a letter to the London Times is the quickest way of catching the attention of Britain's educated classes. Fr. Masse's article in this issue on what may prove to be a turning point in American industrial relations is based largely on a letter Charles E. Wilson, president of General Motors, had published in the New York Herald Tribune.

Many people who do not have time to write articles can contribute to American journalism, Catholic or secular, by writing timely and well-informed letters for publication in periodicals. That Catholics often feel the urge to take issue with inaccuracies about the Church appearing in national and local newspapers is proved by the fact that they sometimes ask us to write their local newspaper for them. Perhaps a few hints on how to go about the job will enable more of our readers to do their bit in this form of self-expression.

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"Editor." If you address the editor by using his name, he can't easily tell whether or not you mean your communication for publication. We seldom publish a letter unless it is addressed "Editor." Sometime we have to write to ask whether a letter addressed to the editor personally may be published.

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Letters intended for publication should be very concise. You can easily figure out how much space your communication will take in printed form in the periodical you are sending it to. Just count the number of spaces the correspondence columns allows per line. Ours, for example, allows only 39 spaces. Then figure out the number of lines in the average letter published. We have about 110 lines for correspondence, not counting headings and identifications. Since we want to publish at least four or five letters in each issue, that leaves only about 20 of our lines for the average letter. If you use a 60-space line on your typewriter—half again as long as ours—your letter shouldn't run much over a dozen of your lines.

Space in all periodicals is precious. Competition for it is very sharp. No editor is going to allow in his correspondence column a leisurely, padded expression of opinion which he would never allow elsewhere in the "book." So be succinct. Pretend you are writing a telegram and paying for every word. Stick to the essentials.

Remember that you are writing a letter, not an article or an editorial. The editors write the editorials. If you want to submit an article for publication, by all means do. But not for publication as a letter. If periodicals, especially weeklies or monthlies, published only lengthy communications, they could publish very few, indeed. All letters are kept short to try to provide space for yours. So keep yours short to make room for the next fellow's, too.

Readers often waste a great deal of time composing and mailing elongated letters to the editors of *Time*, *Life*, *Newsweek*, etc. They sometimes send us carbon copies. Such letters never grace the pages of the periodicals to which they were sent. Most likely they aren't even read. An editor will regard a strungout letter as amateurish, a pithy letter as having the professional touch. If you are telling off professionals, it's better, isn't it, to write professionally?

Now a word about letters, often on the bulky side, sent to editors for their private enlightenment. Occasionally (rarely, really) one comes in giving off-the-record reasons for disagreeing, or even agreeing, with what has appeared in the magazine. Such letters can be valuable, and are much appreciated.

In general, however, an editor's mental reaction to criticisms marked "not for publication" is simply this: "We are in the *publishing* business. We have to commit our opinions to print week in and week out. If our critics aren't ready to have *their* contrary opinions appear in print, we're just not in the same business." We ourselves may entertain a colorful assortment of private opinions we cannot publish. Neither our own private opinions nor those of our readers are

central to the job of editing AMERICA every week. We would prefer, then, that critics put their criticisms in a form they would not mind seeing in print.

What's the purpose of publishing letters from readers? It isn't to give them a forum in which to express opinions editors regard as much less worth publishing than those the editors have arrived at. That's why Catholics are often disappointed when they expect the Saturday Review of Literature, for example, to give a lot of space to a Catholic rejoinder to such anti-Catholic and anti-religious trash as Horace Kallen's article in the SRL for July 28 on "Democracy's True Religion" (Am. 8/18, p. 474). If the SRL cared to devote its space to upholding Catholic ideas, it would never have published Kallen's.

A correspondence column is intended to give readers a chance to help the editors carry out the function of the publication as a whole. This includes well-informed criticism of what has appeared in its pages. A letter-to-the-editor should clarify issues, correct factual errors, call attention to logical lapses (if they have occurred), re-enforce what has been published by additional information. Both approval and disapproval should be accompanied by reasons therefor.

What kind of articles and editorials in AMERICA elicit the most reader-reaction? The answer is simple: those that take issue with an opinion deeply and widely felt by our readers (e.g., on General MacArthur) or raise questions and express complaints which they have long entertained themselves (e.g., "Failure of the Catholic college graduate," Am. 7/28).

Practically none of the MacArthur letters, pro or con, seemed to us to probe the issues. We received full-dress expressions of complete disagreement, most of them saying the same things and many of them accompanied by clippings from the Hearst press—and part of the Catholic press—stating the very same opinions as the letters. Naturally, we had access to all that before we wrote on the issue. Many used the words "Acheson," "Alger Hiss" and "Yalta" as if we were supposed to drop dead at the very mention of such horrendous proper nouns. Hardly any letters so much as tried to meet our reasoning head-on.

The letters on college graduates and their parishes seemed to us to be much better. People were writing from personal experiences. We could have used more letters from parish priests like the one signed "Parish Priest" in this week's AMERICA. Such a letter carries the discussion forward. We are grateful for it.

What most surprises us is the lack of reader-response to what we have considered some of our most challenging articles and editorials. For example, Fr. Kearney's "The UN is out of bounds" (1/27) was dynamite. It took the position that once the Chinese Reds entered the Korean war it was no longer a "police action," except technically, but a war against a major power, and that only by a couple of accidents had the UN ever got into the posture of doing what its framers thought they had effectively prevented it from trying to do—waging a war with a major power.

One letter came in-not intended for publication.

Colonel Lanza's "The consequences of Korea" (4/7), on the other hand, sounded a rather surprising note of optimism, based on an objective military appraisal of the results of our intervention in Korea. Not a single letter. Fr. LaFarge's thoughtful and original "Spain and the Americas" (4/14) and John Baumgartner's "Why 'pay as you go'?" in the same issue faced crucial questions of the hour in a forthright way. Fr. LaFarge received a few letters but practically no one wrote us about either article. Even William Gremley's "The Scandal of Cicero" brought only three letters.

What's the explanation of this disquieting silence? We'd like to think that American Catholics are interested in rather high-level discussion of great national and international problems, that our readers are of

that type, and that some of them, at least, could make worth-while comments. We would certainly appreciate having those who have enough information to evaluate such articles write in to tell us what they think of them.

There is one type of letter we occasionally receive which we cannot do much about. This is the request for us to draw up bibliographies or supply background materials for students, debaters, etc. We haven't the facilities to do such research work unconnected with our editorial work.

Writing letters to editors is a way in which many readers can perform a valuable journalistic service to the public. Perhaps these suggestions will encourage more of AMERICA's readers to engage in this apostolate.

ROBERT C. HARTNETT

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Two novels that distort the past

Harold C. Gardiner

Two recent novels whose publication will open wide the sluice gates of criticism, debate, condemnation and acclaim are Thomas Mann's The Holy Sinner (Knopf. \$3.50) and Sholem Asch's Moses (Putnam. \$3.75). Though I have no idea what the verdict of the jury will be, I believe that each novel merits an examination on a ground that will very likely be largely ignored. That ground is each author's sense of history. It is my conviction that both Mr. Mann and Mr. Asch are deficient in such a sense.

It may sound ungracious to subject Mr. Mann to a little preliminary investigation before discussing his latest book, particularly as I have written elsewhere that a reviewer's job is to review the book under discussion and not the man. However, I believe that The Holy Sinner makes imperative some prior remarks on Mr. Mann's sense of historical fact and of the psychology of an era.

Mann has demonstrated his deficiencies in this regard many times in the past by his gullibility, to say the least, in the face of Communist propaganda. In a visit to the Eastern Zone of Germany in 1949, to give one instance, Mann was so little attuned to historical reality that he could repeat with relish the affirmations made to him that "popular democracy" was well received among the mass of Germans under Russian domination. He believed that "the Government provides well for the intellectual life of the workers," that that intellectual life was "a challenge of a Europe that could not be bought, that would no longer be the kept woman of the man with the money bags." In the face of what was actually happening in Germany in those days, this naiveté of Mann was sufficient to engender the suspicion that perhaps he

LITERATURE AND ARTS

did not realize what history-even current history-has to say.

This suspicion is confirmed, I believe, in his latest novel. There need be no particular alarm—though I think needless tocsins will be set a-sounding—over Mann's choice of subject matter. The story of an incestuous union between brother and sister whose offspring, later named Gregorius, in turn marries his own mother and begets further offspring, only to end up as penitent, Pope and saint, is, strange as it may seem, a legend long enshrined in the literature of Catholic ages.

This legend is a Christian variation of the Oedipus motif which seems to have a fascination (and indeed quite an innocent fascination for the ages before Freud) for every age of story teller. Mann is careful to indicate in a postscript that his embroidery of the tale is based on a verse epic, Gregorious vom Stein, by the Middle High German poet Hartmann von Aue (c. 1165-1210). Hartmann in turn had taken this legend of chivalry from old French versions. A Middle English version was included in a volume called Legendae Catholicae: A Lytle Boke of Seyntlie Gestes, edited and published in 1840 in Edinburgh by W. B. Trunbull, Esquire and Advocate. This volume, incidentally, and as though to indicate what many a modern critic will fail to realize-namely, that the story was not considered at all shocking-was dedicated by the editor to the memory of Peter Ribadeneira of the Society of Jesus.

628

Indeed, this particular Gregorius theme is but one of the changes the Medieval mind used to love to ring on the larger Wheel of Fortune motif: a man is today pinnacled on the highest peak of human good fortune, he is rich, handsome, powerful, princely. Tomorrow the wheel swings round and he is plunged into poverty, lowliness and disgrace. The Gregorius legend is simply a somewhat sensational treatment of this theme.

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Nor need the fact that Mann's variation contains many an inaccuracy in both dogmatic and moral theology cause a flurry in the dovecotes of heresy-watchers. The original tales in German, French and English are likewise rather cavalier in matters of orthodoxy. One most glaring example is that in all versions of the tale, the innocent fruit of the incestuous union considers himself, and is considered, as sharing the guilt. There are other deficiencies as well which need not be pointed out, as the perceptive reader will certainly spot them for himself.

These preliminary remarks are intended to clear away what I believe are non-essentials in a criticism of *The Holy Sinner*. The essential criticism is that Mann has entirely shifted the tone of the medieval legend. This is partly achieved by the style. Mann is hardly noted for a lightsome touch, and so his humor tends to be rather sardonic and cynical. This in turn is further accentuated by a burlesque medieval phraseology which is indeed a scintillating *tour de force* but which makes even more obvious the tongue in cheek. Again, the device of having the story told by a medieval monk who professes a distaste for and ignorance of the horrible things he must treat, and yet seems to enjoy himself no end in the treatment, further deepens the impression of a leer.

All these elements seem to me to weaken, if they do not totally vitiate, Mann's profession through the mouth of the narrator that he is telling a tale "at once frightful and highly edifying."

For this is precisely where Mann's historical sense fails. These medieval tales were designed explicitly for edification. They were cautionary tales-illuminated, it is true, by all the hues of medieval romancebut yet obviously didactic in tone. This startling contrast with Mann's sly technique may be seen nowhere better than in the relationship between Gregorius and his mother at the time of their marriage. Mann's treatment gives ground for the suspicion that they knew one another as mother and son and yet, with this guilty knowledge, effected the union. That this is not my own impression only is shown by Henry Seidel Canby's review in the Book-of-the-Month Club newsletter for August, in which he says: "Both confess in their hearts that they had known who the other was at the time of the incestuous marriage." The medieval tale is explicit, however, in saying, according to the English version: "Bot nothing sche him knewe/ So long he hadde ben hir fro." (But she knew him not at all, so long had he been away.)

All this may seem like a captious hullabaloo over fine points and I will admit that my criticism turns on a matter of emphasis or accent. A writer is free to take a medieval tale and vest it in current psychology, sociology or what not. But if in so doing he destroys the genius of the tale; if his modernization contradicts its spirit and purpose, then he is really no longer merely adapting but rather prostituting. I believe that Mann's lack of feeling for the simplicity with which the Middle Ages read the Gregorius legend is evidence of a lack of historical sense.

Mr. Asch's reading of history is more seriously at fault because it involves not merely a matter of false accent but rather of false essentials. This springs from a bias not too uncommon among historical novelists, namely, the habit of reading history in reverse. Concepts, attitudes, ideologies and what not which are current and endemic today are projected into the thinking of the past. Asch is a "modern" Jew and not orthodox in the full sense of that term as applied to Judaism. Hence he is impelled to read into historic, primitive Judaism what the "modern" Jew now thinks of Judaism. Moses is, indeed, a most austerely sincere testimony to the existence of God and to God's supreme place in Jewish life. The idea of God's providence, of His overriding concern for all the details of Jewish national and religious life, is superbly set forth. But when Asch comes to portray Moses' grasp of God's intentions with regard to the priesthood and to sacrifice, it is the modern Jew speaking through the lips of Moses and not Moses speaking from God's direction and command.

We are told, for example (p. 217):

The bringing of sacrifice was the only form of Divine service which the world at that time knew. The lips of man were locked and a heart overflowing with love and awe of God, finding no utterance in prayer, found it in sacrifice; but in his heart Moses believed that the desire of God was not for sacrifices but for good deeds and a life of justice.

This idea runs through the book. We are told, to give other instances, that the Tabernacle was only a concession to the weakness of the people, not yet ready for "pure union with God, through the will alone"; that the later prophets protested against sacrifice; that later generations replaced sacrifice by prayer.

As regards the priesthood, Moses thinks as Asch would have him think, not as the historical accounts in Scripture portray his thought. So, it is said (p. 217):

It had never occurred to Moses that the priesthood would constitute a caste . . . with a great and costly sanctuary and a golden altar on which there would always be smoking the sacrifices of sheep and oxen.

The Jewish priesthood, as Asch describes it in origin and function, is simply a social development which kept pace with the desires and needs of the Israelites. Whereas the historical accounts, as contained in the Old Testament books of Exodus, Leviticus and Numbers, clearly portray, for one who is not reading today's rationalistic viewpoints into a past age, that the

Jewish priesthood was consecrated first and foremost at God's command, and that the sacrifices of the Old Law were likewise not simply Moses' yielding to social pressure but a ritual instituted at God's express order.

That Asch believes most sincerely that the Jewish people still are the channel for redemption to the world need cause no particular critical dissent, though it is an historical anachronism. In his present state of conviction we could not well expect Asch to admit that redemption is now no longer through the Jews

but through one who, Jewish in His humanity, is the Son of God. A Christian reader will here find a note of unintended poignancy running through Asch's superb but tragically inadequate testimony to God's dealings with His children.

Mann will probably be accused of irreverence, Asch of an anti-Christian bias. Whatever justification there may be for these indictments, the fundamental failure of both authors is a lack of complete grasp of the inner spirit of the times and movements of which they write.

Strange tale-of what use?

I WAS A MONK: the autobiography of John Tettemer

Edited by Janet Mabie. Knopf. 281 p. \$3.50

Thomas Merton, writing of his present love in Gethsemani, has penned no more glowing praise of Cistercian life than has John Tettemer of the Passionist life he once knew and had long since lost. Perhaps it is nostalgia, homesickness, that makes these reminiscences so very pathetic. For John Tettemer, who died in 1949, was an apostate from the Faith, an ex-monk who freely left his Order, joined the Liberal Catholics, was made a bishop among them, left them, ran a wine shop in California, obtained small parts in movies (he was the Grand Lama in Lost Horizon) and, of course, married. A month before he died of cancer, he was visited by a former classmate of Roman days in his cottage in Beverly Hills. To this priest friend he manifested no remorse, no regret. He died unreconciled to the Church he praises in this strange book.

I call this book strange, for it is inconceivable that a man in his declining years could write so lovingly of both the Church and the Order he left, and yet willingly die outside their fold. For thirteen out of fifteen chapters John Tettemer, the onetime Father Ildefonso, writes an apologia, not for himself, but for the Catholic Church and the Passionist Congregation. He tells of his birth in St. Louis and early years in a few pages. The rest is the account of his career as a seminarian and a priest. The two high spots are his pronouncing of vows in religion with the oath of perseverance and the moment of ordination to the priesthood. Of this latter he says simply: "It was the supreme moment of my life."

In the final two chapters, Tettemer tells of his defection. And the language he uses is strange indeed for a convinced fallen-away. He speaks of his "loss of faith," of his negligence before temptation ("Had I realized at this time that my faith was in danger, I

should doubtless have prayed and turned my mind definitely away from my day-dreaming"), of the "final debacle" when all was lost.

Fr. Ildefonso was a brilliant philosopher. In his later years of Roman teaching, he became more inclined to Platonism, rejected the Church's use of Aristotelian terminology in theological phraseology. He became quite interested in spiritualism. Meanwhile, though still a young man, his advancement in Rome was flatteringly rapid. Consultor to several papal congregations, he was even offered a bishopric. But since it was in Bulgaria, he refused. Success met him at every turn -and then, health crumbled. Threatened with tuberculosis, he was sent to Switzerland. For six months there he lay supine, able to do nothing but contemplate.

In that heady atmosphere, he began to feel close to God. He began to think that men might experience God without the nuisance of creeds. He pondered more on spiritualism. He concluded that the seemingly diabolical phenomena were merely natural. He jumped from there to the conclusion that miracles are merely natural. And if miracles are not supernatural, then the very source Christ pointed to in confirmation of His teaching was only as yet unknown natural phenomena. Therefore, we have no guarantee that what Christ taught or what His Church teaches is true. Fr. Ildefonso never came back to his Order or to his Church.

There the book ends. No mention is made of his subsequent creedal affiliations. No mention of his rather uncontemplative later years.

One cannot help wonder just why this book was published. John Tettemer is a name unknown to most Americans. His story, only half-told both chronologically (it ends around 1916) and definitively (it tells nothing of his flirtation with other creeds), is annoyingly unsatisfactory. There is nothing sensational, nothing Maria Monk would have signed her name to. Then why should a publisher foist this upon a public who may even believe what the blurb states, that this ex-

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monk and apostate from the Church was able "to seek and obtain release from his vows"? The publisher has done a service to neither history nor apologetics—not even to scandal-seeking curiosity.

A strange footnote to this review: this autobiography's publication date was September 24. Had John Tettemer lived, and were he still a faithful priest, on September 21 he would have been celebrating his Golden Jubilee of ordination— "the supreme moment of my life." | DAVID BULMAN, C.P.

Colonial Army as catalyst

GEORGE WASHINGTON AND AMERICAN INDEPENDENCE

By Curtis P. Nettels. Little, Brown. 298p. \$5

Those familiar with the work of Curtis Nettels have often wondered why he did not turn his hand more actively to scholarly writing. His textbook in American colonial history and his specialized study on *The Money Supply of the American Colonies* prompted the wonderment. Those who have been waiting will be well pleased with this present study by the professor at Cornell. They can only hope it is not to be the last.

George Washington and American Independence has a theme which could perhaps be summed up in the words of the author:

In moving to its appointed goal of independence, the revolutionary movement resembled an imperfectly organized expedition made up of loosely connected groups that advanced at different rates of speed. Washington, the generals, and the army were the riders who opened the road and went ahead to secure the forward positions.

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The part played by the armed forces in moving the hands of the colonists to a declaration of independence is an important point. Certainly the army, which was in turn being forced into action by the British, had to meet practical situations which would admit of little solution short of theoretical independence. After all, one cannot fight in a vacuum and hostility must be crystallized into definite obiectives. The world has always found it hard to fight a limited defensive war and even with our own high ideals and clear purpose it is hard to avoid confusion and a world conflict even today. It is not surprising, then, that the army in 1775 gently led a willing Congress into paths which pointed to independence. It must not be forgotten, however,

that the action of the British King and ministry was another important factor in fostering independence in America. It was their treatment of the colonists and their rejection of repeated petitions which finally brought about the complete separation of the colonies from the blundering mother country.

After all, the colonies did not desire independence when the armed conflict broke out. Even Nettels admits that only in "a very few cases can a positive desire for independence be established by evidence antedating 1776." It seems that what the colonists wanted in the beginning-until forced into independence by the blunders of the British ministry-was something akin to what we would call dominion status.

They had already reached political maturity (the colonists would say, equality) in their legislatures and in their courts. They had been too accustomed to self-rule and squabbles with governors to admit complete colonial subjection to the British Parliament. The writs of assistance had long before 1775 proved the independence of the American courts and judicial de-

cisions.

But it was an independence which connoted equality or dominion status rather than a triumph of republican forces. While Nettels attributes such an attitude to the "conciliationists" under the leadership of Dickinson, it would seem that at least the moderates of the Second Continental Congress were thinking much along the same lines, i.e. self-autonomy within the empire whether achieved through arms or petition. Indeed, one sometimes has the impression that Nettels in his emphasis on the alternatives of submission or independence fails to perceive the desire of the colonists to have their own way within the scope of the empire.

It might be complained that the

book strives too hard to prove a thesis: it is occasionally argumentative in style and at times is stretched a little too thin. But the major point is well taken and makes the book very worth while and a good contribution to Revolutionary literature.

JOSEPH R. FRESE

"The Third house of Congress"

THE LOBBYISTS

By Karl Schriftgiesser. Atlantic-Little Brown. 297 p. \$3.50

An otherwise innocent word can gain a bad reputation by mere connotation. The author of this book aims to show that the word "Lobbyist" fully merits the odium in which it is now generally held. Mr. Schriftgiesser makes clear, with repeated emphasis, that he has no quarrel with legitimate lobbying, since it is a legal exercise of the right guaranteed under the First Amendment of the Constitution, which secures to the people an unhindered right to petition the Government for redress of grievances. What he does obect to is the operation of that group of lobbyists working in the dark and exerting their political influence under false and fraudulent "fronts."

He says: "I believe that any citizen who petitions the Government should stand up and say who he is, what he wants, why he wants it and who paid

his way." Further:

The present system of pressure politics has assumed extraordinary proportions and it is now assumed to be not an evil but an important and necessary ingredient of democracy. This system is bound to expand in the future. In its expansion it may well chal-lenge the existence of representative government as we have known it.

This reviewer believes that the present system of lobbying already challenges our democracy and that the loopholes in the existing Lobbying Act constitute a vicious and hidden subsidy which is paid by every taxpayer, without his having the slightest suspicion of it.

Many of the so-called "Founda-tions," "Associations," "Committees," and the like, are concealed pressure groups, constantly engaged in attempts to influence legislation. Contributions to such organizations by big business run into many millions of dollars annually, yet are deductible for income tax purposes. Much of the vast circulation of their literature is purely political in its purpose, and an overt attempt to affect pending legislation.

The sinister facet of such lobbying was emphasized when it was revealed Meditations on the relationship of God to man

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Anthea, aged II, is the daughter of a painfully antiseptic lady doctor who guards her from religion and germs with equal zeal and about equal lack of success. The author's sympathy for Anthea is tempered by a gentle and pleasant humor.

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by Nicholas Sandys

Majorie Chatham, born a New Forest Gipsy, fights her way to Hollywood with a complete and cheerful lack of morals. She actually achieves minor stardom and then, inconveniently, surprisingly but quite credibly, finds her soul.

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by Dom Hubert van Zeller, O.S.B.

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SHEED & WARD
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in testimony before a Congressional investigation committee, that one "Committee" mailed out under a Congressional frank of one of its legislative "friends" material that would have cost the organization at least \$240,000 in postage. That is only one instance where the taxpayer paid the check. It is reported that one tax-exempt "Educational Foundation" collected over \$900,000 in four years from various business firms. Yet such pressure groups resist registration under the Lobbying Act because ostensibly their "principal purpose" is not the influencing of legislation.

The dilemma here is as sharp as in the case of privileged speech in the Congress. The puzzle is how to retain the privilege without suffering the

abuse.

The Lobbyists should have wide reading because it can help to keep the public alert and informed. It is thorough, thoughtful and the most obective study of one of the most inportant political phenomena of our times.

Grey Leslie

THE GREAT DISCIPLE AND OTHER STORIES

By W. B. Ready. Bruce. 158p. \$2.50

The publication of W. B. Ready's collected stories in the volume under review introduces to the book-buying public an original writer of fertile imagination, graceful style and robust humor. The ranks of topflight Irish shortstory writers, which were widened two years ago by the addition of Bryan MacMahon, must again open to include a writer whose talents should shortly place him firmly at the top.

Now a librarian at Stanford University, W. B. Ready came to the United States by way of the Universities of Wales, Oxford and Manitoba, Canada. His first short story was accepted by the Atlantic in 1947; and those who remember with pleasure Brother John's football team in "Barring the Weight" will surely be happy to have available seventeen other engaging tales by the

same author.

With few exceptions, all of the stories included in this volume are of uniformly high quality. Varied in content, they include tales of Irish football (a game of considerable ferocity), a legendary giant, lovely Welsh girls, leprechauns and saviors of Ireland. Among the best are those of Finn MacCool, the giant who helped the Irishmen build the railroads across America; and of Angharad, the girl who knew for certain that Matthew Hart was the right man for her as soon as he spoke her name, for "it is an old virtue of the Welsh girl names, that only true love can give them all their loveliness." And there's the story

of Father Walmer and his annual outing for the parish mothers at which Liz Nunan gives some flashy city men their comeuppance.

Each of these stories is a gem of humor, romance or affectionate satire, All of them are aimed at the heart-and few miss their mark. Mr. Ready's stories give added proof to the rather convincing thesis that the Irish authors of today seem to have a virtual monopoly on the talent for portraying the foibles of man with endearing, lighthearted sympathy and for capturing the hearts of their characters and of their readers with the delicate beauty of their romantic folk tales. Certainly anyone with laughter in his heart will find a refreshing and delightful reading experience in these folk tales by W. B. M. D. REAGAN

NAPOLEON AND THE DARDANELLES

By Vernon J. Puryear. University of California, 437p. \$5

Governments, as well as individuals, may follow policies dictated by expediency. Professor Puryear, the authority on the Dardanelles, an historian of a caliber comparable to that of Professor Perkins, the authority on the Monroe Doctrine, has well illustrated the fatal weaknesses of opportunism.

Through skillful diplomacy conducted by shrewd and able representatives, Napoleon won a triumph as brilliant as any of his battles in the field. In 1798, he was the conqueror of Ottoman Egypt, the bloody butcher of surrendered Turks, the braggart who was marching upon Constantinople itself until abruptly halted by the devastating broadsides of two ships commanded by Sir William Sydney Smith at the crusaders' town of Acre. In 1806, Napoleon had changed like Mr. Hyde into Dr. Jekyll, and had become the Sultan's best friend.

The transformation was due to the fact that Russia was opposing France's conquest of the Adriatic. Desiring to drive the Russians entirely out of the Mediterranean, where they had come to defend the Slavs of the Ottoman Empire and had stayed to prey upon the Balkans, Napoleon worked vigorously to overthrow the unnatural alliance of the Czar and the Sultan effected by the French Revolution.

The Turks had been uneasy about granting passage to the Russian Black Sea fleet in 1798, and Napoleon played upon this uneasiness until the Turks revoked the privilege of using the Dardanelles in 1806. This brought a war which saw the English, allied to the Russians, launch the miserable Dickworth expedition of 1807, a harbinger of the 1915 Gallipoli debacle. Napo-

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In the Peace of Tilsit, however, Napoleon scrapped treaties and principles in the interests of expediency. He carved up the world with Alexander, abandoning his allies, Turkey and Persia. He gave Alexander a free hand in the bulk of the Ottoman Empire, except for the free passage of the Dardanelles. This reservation in the eternal friendship pledged between France and Russia was due to Napoleon's belief that Russia should never become a Mediterranean power.

Professor Puryear has written a fascinating account of a fascinating phase of history. Wherever possible, he has drawn analogies with the Soviet Union, which, like Alexander's Russia, passionately covets free passage of the Dardanelles. The scholarship in the book does not impede the general reader, for the footnotes are at the back of the book, and attest the painstaking research Professor Puryear made in the archives of France and England.

In an uncertain future wherein sea power confronts the land power of Russia, this book merits attention by those who think there isn't any manner in which sea power can be brought to bear upon the Soviet Union.

R. W. DALY

O, THE BRAVE MUSIC

By Dorothy Evelyn Smith. Dutton. 256p. \$3

Here is a rarity among modern novels -a crisp, clear tale, bright as the eyes of a child. It is the story of a childhood, of six years in the life of Ruan Ashley, an Edwardian childhood that starts in a grim non-conformist manse in a north of England town and tapers to adulthood on the wide free English

Ruan and Sylvia Ashley are the children of an odd marriage between a country squire's daughter and a pious clergyman. The story's conflict stems from the two opposing ways of life laid against each other repeatedly like point and counterpoint, and personified first in the characters of the parents, Helena Mallinson and Everard Ashley, then in the manse and the moor, the chapel and the Church, the factory and the field, and finally in Ruan and Sylvia, and in the tangled spirit of Ruan herself.

When the children are orphaned, they sojourn for a time at Cobbetts under the care of an ascetic maternal uncle, who sees that Mallinson triumphs over Ashley and sets both girls on the paths that are natural to them. When Uncle Alaric dies, Ruan goes to her solid Yorkshire friends on the moors, and Sylvia to the gaiety of Edin-

burgh and Paris. From the manse to the moor in Ruan's life there is the glow of her child-love for the boy David.

It is not always a happy story, yet it is brightly told, with no touch of the morbid psychological undertones of much modern fiction. It is a tale spun in the way of the old romance. The plot is contrived, yet readable; the characters are in some degree stereotyped, yet likable; the language is quicksilver.

The story moves rapidly. It is gentle and sweet and it brings a breath of clear air to the general sordidness of present writing. As light occasional reading, it would appeal to almost any age, but it does seem pointed to a predominantly feminine audience.

FLORENCE REYNOLDS

From the Editor's shelf

THE WORLD ABOVE, by Abraham Polonsky (Little, Brown. \$3.50), is the odyssey of Dr. Carl Myers whom we meet as a research scientist and whom we leave as the ex-clinical director of a Veterans' psychiatric hospital. He starts out idealistically devoted to scientific investigation but after a sojourn in Europe returns equipped as an analyst more interested in studying people than in curing them. F. J. Braceland decides: "The book will probably be praised in some quarters, and the words 'stark, realistic, free and idealistic' will be used with abandon, but take my word for it, it is merely the chronicle of a snooty psychopathia posing as intelligentia."

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PRISCILLA, by Jan Laing (Putnam. \$3). The author combines fact and fiction in telling the story of a beautiful foundling who bore the hardships and punishments that were the lot of an underprivileged child in the early eighteenth century. To Fortunata Caliri the atmosphere and tone of the age are well done though the situations are more than somewhat contrived and a bit sentimental.

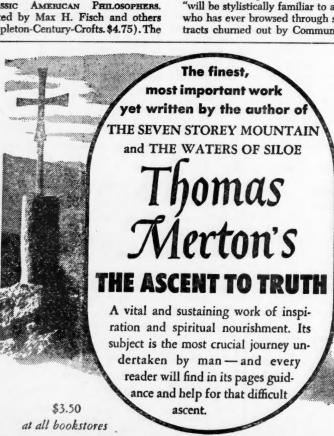
THE LAST ACTOR-MANAGERS, by Hesketh Pearson (Harper. \$3). The actor-managers were those "whose popularity enabled them to dictate the policy of their theatres" and this book is a collection of anecdotes, copiously illustrated, of some of the great ones, Forbes-Robertson, Sir Henry Tree, Harley Granville-Barker and many more. Mr. Pearson inclines to the opinion that, with the disappearance of the actor-managers, "artistic productions" and a certain traditional flambovance has also died out. R. F. Grady feels that the book will be of interest to theatre-lovers in spite of the rather haphazard and superficial reminiscences.

CLASSIC AMERICAN PHILOSOPHERS. Edited by Max H. Fisch and others (Appleton-Century-Crofts. \$4.75). The

philosophers here presented in selecway of Scholastic textbooks.

(Appleton-Century. \$3.50), a novel of ideas, describes the state of "Wonworld" in 21 A.D. Peter, son of Stalinin, ruler of Russia and the world, returns home after being educated in Bermuda, filled with free enterprise notions. He finds sympathy in Adams, a former American and member of the Politburo. In time the two flee to the U. S., establish a capitalistic state, which defeats the other half of the world bent on invasion. Michael Amrine compares the book unflatteringly with Orwell's 1984 and says the author's attempts at dramatization "will be stylistically familiar to anyone who has ever browsed through similar tracts churned out by Communists."

tions are Pierce, Royce, James, Santayana, Dewey and Whitehead. The editors consider the period spanned as classic, beginning just after the Civil War and ending just before the Second World War, because in it the leading philosophic tendencies of our American culture are thought to have reached a fullness of expression, a synthesis. Francis P. McQuade believes the book to be particularly useful for American Catholics who have been exposed to philosophy solely by THE GREAT IDEA, by Henry Hazlitt



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THE WORD

"And he himself believed, and his whole household" (John 4:53 XX Sunday after Pentecost).

The miracle recorded in today's gospel happened while Jesus was in Cana, For the second time this village of Galilee was the scene of God's wonderworking. The first miracle of Cana was occasioned by a joyous event of family life-a wedding. The second was wrought when the shadow of death brought sorrow to a home and sent the father post-haste to Cana to plead with Jesus for the life of his dying boy.

St. John himself seemed to see some connection between the two miracles, for he begins the account by saying that Jesus came to Cana where He had made the water wine. Our Lord is now going to effect a change greater than that of one substance into another. He is going to change the unbelieving souls of an entire household into souls transformed by faith to a new and nobler life. He will show in the way He works the miracle that His divine power knows no limits of time or place. He will send out from Cana a message of hope to afflicted families everywhere.

Though wealth and position were theirs, the family that underwent this transformation was an unhappy one. The father was a royal officer at Capharnaum, probably in the retinue of Herod. But now he was brokenhearted as he saw his son at the point of death. Hearing that Jesus was back in Cana after the Passover in Jerusalem, where He had worked many miracles, his hope revived. He would go up and persuade the Wonder-worker to come down and cure his son.

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Jesus chided the father for demanding His physical presence at the bedside of his son. He told him to go back home, for his son would live. The boy was cured at this moment. The father believed and he brought his

REV. DAVID BULMAN, of the Congregation of the Passion, is an editor of Sign.

GREY LESLIE does free-lance writing and contributes frequent reviews to AMERICA.

REV. JOSEPH R. FRESE, S.J. is at present in the history department at Fordham University.

MICHAEL REAGAN, formerly connected with New York publishing houses, is on active duty with the Marines.

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Index TO

America's ADVERTISERS

SEPTEMBER 29 ISSUE

PUB	LISHE	RS
The	Bruce	

The Bruce Publishing Company	63
Benziger Brothers, Inc.	63
Samuel French	63
Harcourt, Brace and Company	
Henry Holt & Company	
P. J. Kenedy & Sons	63
J. B. Lippincott Company	637
The Newman Press	635
George A. Pflaum	63
Sheed & Ward	633
Vantage Press	64

SPECIAL SERVICES

New Je	sey's Bo	ystown		6
Informa	Hogan, In	ezina		6
Will &	Baumer	Candle	Company	
Notices				-6

SCHOOLS AND COLLEGES	
Barry College	636
Caldwell College	636
Good Counsel College	637
Marymount	637
Mt. St. Agnes College	636
College of New Rochelle	637
College of Notre Dame of Md	
Regie College	
Rosemont College	
College of St. Elizabeth	
St. John's Preparatory Bohool	636

whole household to a belief in Jesus.

Family life, with its joys and its sorrows, has need of Jesus. In Cana a gift of wine from Jesus and Mary was given to a joyous couple at their wedding feast. It was a symbol of the happiness that God wishes for husbands and wives everywhere. The sorrowing father of the afflicted household also found Jesus at Cana and, finding him, pointed out the way to all those who are heavily burdened with sorrow.

Too often a father of a family will turn from the Creator to a creature for comfort in tribulation. St. Paul in today's epistle significantly warns against abuse of wine. His words suggest the proper source of strength and consolation. They suggest the joy that the Christian family can find in an active participation in the liturgy of the Church. The last verse of the epistle: "Be subject to one another in the fear of Christ" introduces his beautiful discourse on Christian family life.

Turn to that fifth chapter of the letter to the Ephesians. There you will find the ideal household which believes in Christ, There is no servile fear in that home. The only fear is that of offending Christ. The father loves and cherishes the mother of his children even as Christ loves His Church. Happy is the man of whom it can be said: "He himself truly loved, and his whole household."

JOHN J. SCANLON, S.J.

THEATRE

BAGELS AND YOX. At first glance I thought yox was a typographical error for lox, an inexpensive Jewish delicacy, and entered the Holiday hoping the management would serve bagels and lox during intermission. I was disappointed when they passed out bagels only. Yox, the master of ceremonies explained, means laughs, not smoked red salmon.

Billed as the American-Yiddish Revue, the production is actually an ambitious floor show, encouraged by eight months of success in night clubs from Miami to Atlantic City to try a fling on Broadway. While the songs and comedy were probably more effective when delivered by performers level with their audience, they were not impaired a great deal by being transferred to a raised stage.

After disclosing that Al Beckman and John Pransky, in association with the Brandt Theatres, are the producers, the playbill mentions that the lighting is controlled by Bruno Maine and that Irv. Carroll conducts the

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orchestra, with Curt Bell at the piano. Sholom Secunda and Hy Jacobson contributed the songs. No credits are given for settings or authorship of the sketches, which seems to be quite proper, since the most attractive feature of the production is its casual ad lib buoyancy.

Although the promotors call their production a revue, it lacks the topical relevancy of that form of entertainment, and leans toward an informal exhibition of personal talents. The performers seem to be enjoying themselves while providing diversion for the audience. Their offerings consist of musical numbers, monologs, comedy teams, dancers and a Yiddish Charlie McCarthy. While their contribution to the mirth of the nation is not monumental, it is a continuous flow of breezy, unhackneyed colloquial humor. A liberal sprinkling of the gags is delivered in Yiddish, frequently sending the Jewish majority at the Holiday to the verge of hysterics. The gags in English, while apparently not so funny as those in Yiddish, are nevertheless sufficient to evoke roars from the Gentiles.

Since each member of the company is a specialist, preferences depend less on the ability of the performers than on the predilection of the observer. I found Mary Forest, a soloist, most pleasing to my taste. In an offering called "A Song in Any Language," Miss Forest sings in both English and Yiddish, and includes some imitations of Hildegarde, Ethel Merman and other off-beat divas. Her imitations are nothing to rave about, but when she sings on her own-that's different. Miss Forest has a voice that tugs at one's heartstrings, and her Delancy Street songs have a definite Beale Street flavor.

The Bartons are a comedy trio of brothers who reach into their Yiddish background for gags that explode in English like firecrackers. They are expert mimics, too, especially the gent with the forlorn expression who seems to be the eldest of the brothers. These gentlemen are comedians who will bear watching.

A team of comic ballroom dancers, whose names I cannot identify in the playbill, contribute another quarterhour of hilarity that leaves the audience holding their aching diaphragms.

Rickie Layne and Velvel, a ventriloquist and his dummy, Marty Drake and Larry Alpert are among others who are conspicuous in the playbill and are worthy of their black print. Their efforts help to make the production a sparkling aperitif that sharpens the appetite for viands to follow later in the season. THEOPHILUS LEWIS

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FILMS

HERE COMES THE GROOM. That this new Bing Crosby vehicle is his most entertaining in many moons is for all concerned, especially director Frank Capra, a triumph of manner over matter. For plot it has nothing more original than the rivalry for the hand of the heroine (Jane Wyman) by two suitors-the dark horse who is irresponsible but charming (Der Bingle naturally) and the very solvent and substantial citizen (Franchot Tone) who apparently has the inside track but doesn't stand a chance. To press its luck still further it contains two very tired and almost inevitably tawdry situations: a knock-down, drag-out fight between two ladies (Miss Wyman and Alexis Smith, who finally squares the triangle), and a scene in which the heroine starts down the aisle to marry one man and winds up five minutes later at the altar with the other.

Nevertheless, the picture is put together with such inventiveness and style and, within its broad comedy framework, regard for sensible motivation and non-stereotyped characterization that it seems fresh and very funny and for adults relatively wholesome. In addition, it has the requisite number of catchy tunes, an interpolated operatic aria sung by Anna Maria Alberghetti and for the pathos and charm department two enchantingly woebegone French orphans who get into the act when Bing adopts them on his travels as a foreign correspondent.

(Paramount)

THE FLYING LEATHERNECKS follows the by now familiar pattern of pictures about World War II. Its aerial warfare sequences in Technicolor, compiled largely from actual combat films, have an impact and a sense of reality which its personal narrative never quite achieves. In military matters the picture is concerned with the development on Guadalcanal of the technique for close aerial support of ground troops and also with the heroism and heartbreak of operating with too few men and too little equipment.

But the script sets forth the oppressive responsibilities of command under these circumstances on the basis of a personal feud between a tough commanding officer (John Wayne) and a soft-hearted "exec" (Robert Ryan) which is as much of an oversimplification as the impression given by the film that the Battle of Okinawa took place only a few months after Guadalcanal. For its stunning aerial photography,





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however, and its cast of convincing fighting men the *family* should find the picture worthwhile. (RKO)

THE PEOPLE AGAINST O'HARA has Spencer Tracy as an alcoholic, former criminal lawyer undertaking for friendship's sake to defend a lad from his neighborhood who has been framed in a murder charge. As an adult courtroom drama the picture is quite good. It has some crackling exchanges of dialog and superior performances by Tracy, John Hodiak as the District Attorney, Pat O'Brien as a detective, Diana Lynn as the lawyer's devoted daughter and others. It also has a scattering of pungent encounters with the underworld. But as a "whodunit" which it eventually evolves into, it has too many loose ends and takes an excessively long time to run (MGM) its course.

THE DAY THE EARTH STOOD STILL is an uncomfortable blend of The Thing and The Next Voice You Hear. In accepted science-fiction style it has a visitor from another planet who arrives in a flying saucer. Unlike the uncomplicated menace of The Thing, however, this creature (Michael Rennie) is a highly civilized chap who wants nothing more sinister than to deliver a friendly warning to Earth that unless its endless wars cease it will be destroyed. Unfortunately this laudable but cinematically static purpose rules out both the fast action and the light touch without which science fiction is a bore. Also the intellectual superiority of the extra-planetary visitor makes the people of earth look like awful fools. However true this may be, it requires a picture of much more stature and profundity to say it without being more irritating than provocative for an adult audience. (20th Century-Fox)

MOIRA WALSH

PARADE

Admirers of the human race must have blushed frequently during the week; for members of the race were acting up in a wide variety of unholy ways. . . . Methods of business promotion were criticized. . . . In Hanau, Germany, a hotel manager turned thirty bedbugs loose in a rival hostelry . . . Reports from domestic circles caused raised eyebrows. . . . In St. Paul, Minn., a husband trained the family dog to bite his wife. . . . In Dallas, Tex., a husband appeared before a Justice of the Peace, petitioned that his wife be rationed to one comic book

daily. The husband testified: "She can't get any housework done for reading those funny books. She's neglecting our three kids." The Judge, a comic book reader himself, denied the petition, dismissed the case. . . . As the days rolled on, it became clear that many individuals were giving little or no thought to the good of society as a whole. . . . Indifference to urban traffic problems was noticed. . . . In Louisville, Ky., two off-duty firemen turned in four false alarms. . . A carefree attitude toward collisions was shown. . . . In Muncie, Ind., a woman, who wears roller skates when she drives her auto, collided with another car. Lifted from her wrecked auto, she refused to remove the skates. In jail, she skated around the cell; then, tiring of that, she began pulling out the plumbing. . . . Sponges caused distress ... After an operation, a Harrodsburg, Ky., man sensed he had something extra inside him. A second operation showed he was not a victim of imagination. Two surgical sponges "about the size of a baby diaper," were removed from his abdomen. . . Precocious youngsters set off lawsuits. . . . In Stamford, Conn., a sixty-eight-yearold baby sitter sued for \$15,000 damages, stated that her charge-a sevenyear-old boy interested in wrestlinghad put a judo hold on her, hurled her to the floor, broken her hip.

The effect human beings have on brute beasts was glimpsed... In San Antonio, Tex., a rattlesnake, after biting a man, was seized with convulsions, crawled fifteen feet and died. The man, who handles a great deal of sodium cyanide in his work, felt no ill effects... Facial features figured in the news... In Bremen, police, while inspecting a burglarized store, found the tip of a man's nose among the fragments of a broken window pane. The following day, they located the nose which was missing its tip...

Not all humans bring the blush of shame to admirers of the race. . Jesus Christ, the Second Person of the Trinity, took a human nature. He is a member of the race. . . . His Mother, the Queen of Heaven, is a member of the race. . . . St. Joseph, foster father of Christ, is a member of the race. . At the present moment, Heaven is full of human beings from past centuries ... In the world today are vast multitudes who strive to imitate Jesus, Mary and Joseph. . . . These multitudes are on their way to Heaven. . . . Despite the throngs of back-sliders, admirers of the human race can point to other throngs of men and women in support of their admiration.

JOHN A. TOOMEY

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CORRESPONDENCE

Graduates in the parish

EDITOR: A graduate of a Catholic college myself, I have kept in constant contact with a number of my classmates and have worked in the business world with other Catholic college graduates. Of all that number, excluding myself, only one is, or has ever been, active in parish work.

Though there's room for improvement in the parishes and, I suppose, in the graduates, I think the colleges are primarily to blame. . . .

VIOLA M. MONAGHAN New York, N. Y.

Address withheld

EDITOR: Couldn't pastors make a cardindex of Catholic college graduates and refer younger members of the parish, or those in need, to physicians, lawyers, teachers who may be able to help them?

FRANK P. FITZSIMONS Brooklyn, N. Y.

EDITOR: In connection with the discussion about college graduates and their parishes, as well as your earlier article on "Catholics and the Social Encyclicals" (Am. 5/12), I have some observations based on over fifty years in the priesthood.

Rerum Novarum was published in 1891. I was in the seminary from 1893 to 1898. We never heard a word about it. Father Husslein, later one of your editors, started explaining Leo XIII at the turn of the century.

In those days Catholic colleges had some good debating teams. I tried to prepare ten collegians to visit the nearby city parishes to talk to the workingmen about Leo's encyclical on labor.

But it takes two sides to carry on a program like that. The laity in the parishes have to be interested so you can assemble *audiences*. Forty years have gone by and very little has been done to educate the common folk in the parishes.

There is no doubt about the priest dominating the different parish societies. Instead of giving the parishioners a chance to run the meetings, the priest takes over. How will the laity ever learn to stand on their own feet?

Rt. Rev. Msgr. F. J. Jansen Hammond, Indiana.

EDITOR: Perhaps I am unique, but I am quite satisfied with the cooperation and activity of our parish Catholic college graduates.

I am the second assistant in a rather large suburban parish. In this parish 28 college graduates (nine from secular schools) help in our high-school instruction program; four or five have served as coaches in our parish athletic program; four of the seven regulars in our discussion group were graduates.

On the other hand, only two of the 11 men who have held office in the Holy Name Society while I've been moderator were college graduates, though on six occasions the defeated candidate was a college man. Only five of the 50 parishioners who took part in the parish show were former collegians. They were all entertainers.

I think we get cooperation from graduates because 1) we ask for it; 2) we show appreciation, sit down and plan the programs with them, etc.; 3) we hold education, including higher education, in high regard in our parish; 4) we invite graduates to join in activities in which they can put their college education to advantageous use. They cannot do this at bazaar booths or on parish picnics or in parish entertainments.

My over-all impression of collegetrained parishioners is that they are more serious, better organized, more at home with priests, more aware of life's and Christianity's deeper values—although not without a tinge of materialism—and more inclined to live a good Catholic life than the average parishioner. In other words, I think the fruits of college education, Catholic and sometimes even secular, show up well in the parish.

PARISH PRIEST Address withheld.

"Education, GI issue"

Editor: Fr. Becker's article on "Education, government issue" (Am. 9/8) struck me as the clearest statement I have seen on the issue of the rights of nongovernmental schools. . . .

J. Stanley Bowe

Weston, Mass.

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